



JAMES ADDISON INGLE, M.A.

BORN MARCH 11TH, 1867

DIED DECEMBER 7TH, 1903

FIRST MISSIONARY BISHOP OF HANKOW

1902-1903

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXIX.

January, 1904

No. 1

The Progress of the Kingdom

The Death of Bishop Ingle ON Monday, December 7th, for the second time within a single week,

the Church suffered the loss of one of her mission field leaders through the death in Hankow, China, of the Right Reverend James Addison Ingle, M.A., first Missionary Bishop of Hankow. While it was known that the Bishop had been ill, a long summer rest among the mountains at Kuling seemed to have restored his health entirely. A letter written early in November and received at the Church Missions House since the cable announcing his death, ends with the assurance that the Bishop was well and hard at work. Saturday, December 5th, a telegram was received at the Church Missions House, from Mrs. Ingle's relatives in Charleston, announcing their receipt of a cable that the Bishop was critically ill, and asking for further particulars. The Secretaries immediately cabled to Hankow asking for information and instructing the members of the mission to spare no expense in the battle for the Bishop's life. Sunday a message was received announcing a favorable change in his condition. On Monday morning a second dispatch reported an unfavorable change.

This had hardly been translated from the cipher code when a third telegram arrived:—"Ingle fervently praying for all died with fever peacefully Monday."

The Bishop's Illness LETTERS received December 26th, dated Hankow, November 19th and 20th, give some scant particulars concerning the beginning of the Bishop's illness. It seems that after his return early in November from the conference of the Bishops of the Anglican Communion, held in Shanghai, he was taken with a fever and was obliged to give up his plan of presiding at the conference of the Chinese clergy the middle of the month. Although the fever did not yield satisfactorily to treatment, the physicians seemed not to anticipate a critical illness, and plans were being made to persuade the Bishop to leave China in April in order that he might have a good rest in this country before attending the General Convention. But God had other work for Bishop Ingle, of which we may not know, and so, in spite of all that skill and love could do, the brave little company of American missionaries were left to mourn, with their Chinese helpers and

fellow-Christians, the loss of their devoted and brilliant young leader.

The burial service was said in St. Paul's Pro-Cathedral, Wednesday, December 9th, in English for the foreign community and again later in the day in Chinese for the native clergy and Christians. The following day the body was laid to rest in the foreign cemetery at Hankow. The Presiding Bishop of the Church has placed the administration of the Missionary District of Hankow under Bishop Graves, of Shanghai, until action can be taken toward filling the vacancy. Thus Bishop Graves takes the oversight once more of a work with which he is thoroughly familiar, and from which he retired less than two years ago with the love and confidence of all the "up-river" staff.

*James Addison
Ingle and how he
went to China*

DR. POTT, in an article printed elsewhere in this number, has admirably summarized

Bishop Ingle's work and the spirit in which he did it. A few details may be added. James Addison Ingle was born March 11th, 1867, in Frederick, Md., where his father was, and still is, the rector of the parish church. From Frederick Academy he went to the Episcopal High School at Alexandria and then to the University of Virginia, taking the degree of Master of Arts in 1888. The next three years were spent at the Virginia Theological Seminary. Before the end of his course he had decided to offer for foreign service and had made choice of a field to which he hoped to be sent. In the autumn of 1890 his plans were changed by a visit to the seminary from Archdeacon Thomson, who had already given thirty years of his life to China. So deep was the impression made on young Mr. Ingle by the appeal for helpers that he volunteered, with the understanding that he should be sent to Shanghai to become the Archdeacon's assistant. His offer came at a time when the missionary treasury was low and the Board of Managers, indisposed

to accept any further financial obligation. Mr. Ingle quickly showed the manner of man he was by securing pledges sufficient for his support for the first year. After his ordination to the diaconate he left this country, reaching Shanghai in November, 1891. Once more his plans were changed, for instead of remaining in Shanghai, as he had expected, he was assigned within a few months after his arrival to Hankow. Here for ten years as mission priest, and not quite two as missionary bishop, he worked with a devotion and a wisdom rarely equalled. Archdeacon Thomson, the man used of God to call the future bishop to his service on behalf of China's millions, still lives and works in Shanghai, his years of service now grown to forty-three. When, in 1901, the General Convention set apart the Missionary District of Hankow, it was apparent that the man, qualified by experience, equipment and judgment, to be its first bishop, was Mr. Ingle. He was elected October 14th, 1901, and was consecrated in his own church, St. Paul's, Hankow, February 24th, 1902.

*Bishop Ingle's
Episcopate*

**B I S H O P
I N G L E ' S**
short episcopate

was marked by advance in every direction. In the years of his service as mission priest he and Bishop Graves together had worked out the plans upon which the stations about Hankow were being carried on. His fellow missionaries gave him their loyal and enthusiastic support. Notwithstanding recurrent illness, he soon made a thorough visitation of the district. The lines were extended, weak points strengthened and methods still further improved. In making his report for 1903, the Bishop was able to say that the year's statistics showed decided increase in almost every department. There was a gain of seventy per cent. in baptisms, and of sixty-four per cent. in the number of day scholars, as compared with the preceding year. The confirmations,

in spite of the ill-health which interfered with some visitations, showed a gain of about thirty per cent. An increase in the number of trained Chinese workers made possible the opening of seven new stations. Not only has the evangelistic work been thus greatly increased, but the existing boarding and day-schools have gone steadily forward and a number of new day-schools have been opened. The hospitals at Nganking and Wuchang have served more fully and more successfully than ever the dire need of the people for medical skill. The work among women, particularly of the higher classes, who are in some respects kept in almost as rigid and damaging seclusion as the women of India, has been greatly enlarged.

*"Anywhere,
provided it be
forward"*

LIKE Bishop Leonard, upon whose death we commented last month, Bishop Ingle rendered his service in a spirit of Christian determination and joy. No duty was too unpleasant for him to undertake, no task seemed impossible if it ought to be done. He never asked others to do what he was unwilling to do himself. It was inevitable that his fellow-workers should catch his spirit and learn to regard every duty as an opportunity to advance the King's cause. Constantly in the work of the mission, he displayed that same spirit of determination which had enabled him to secure the money to send him to the field when the Board of Managers hesitated to assume the burden. He was in China, he said, "to spread the Kingdom of Christ, with appropriations, if we can get them; if not, without." So in spite of the fact that the Board was frequently obliged to refuse appropriations for work that ought to be done, the Bishop carried the burden personally. He not only maintained enterprises to which official aid was not given, but extended the lines in every direction, encouraging all that seemed to him "to be wisely planned and soundly

carried out." For, as he said, "I have no heart for clipping wings."

*Bishop Ingle
and the Foreign
Community*

BISHOP
INGLE'S

position in the foreign community at Hankow was one of growing influence. Through the endeavor of the mission to provide religious privileges for the official and commercial representatives of Western nations living in the city, the Bishop came to be regarded as the leader and organizer of the moral sentiment of the community. He felt deeply the needs of the young men who came out fresh from home influences to enter on a business career amid associations which, to say the least, were rarely helpful. His own ready and practical sympathy and his genial personality enabled him to enter largely into the lives of such men and to help them to withstand many of the downward forces. As one who knew him well said at the time of his election: "He won the respect of men everywhere he went because he was always frank and honest and cheerful and good, without any pretence of goodness." His religion was of the kind which wins, not of that which provokes. So that on the one hand, an old Scotch engineer on a Yangtse steamer told often of the missionary named Ingle who travelled on his boat and who, as he said, "was a grand man." On the other, a young man in Hankow put it in this way to a friend: "When Mr. — goes by the men swear so that he may hear them, but when Ingle goes by they stop swearing."

*Bishop Ingle's
Longing for
Christian
Reunion*

IN the missionary community, too, the Bishop's influence was always felt on the side of a closer fellowship and a better understanding. In one of his last letters, written during his enforced rest at Kuling, after expressing his re-

gret at his necessary absence from his post in Hankow, he continues: "I have many friends among the people here, chiefly missionaries, and can feel friendships, both personal and toward the mission, growing stronger. The feeling of dissatisfaction with our divided Christendom grows stronger, too, from year to year, both in my own heart and all around me. I hear of many more hopes for unity than ever before. The way is by no means clear, but we are drawing closer one to another. And I wonder if God may not have sent me here for a longer stay than usual in order to help on, if only a mite, the great movement in which I believe so fully. So I am not impatient."

An Ingle Memorial for Boone School **M**A N Y will naturally ask: "Are Bishop Ingle's life and service in China to be com-

memorated by some permanent and worthy memorial?" We certainly hope so. As with Bishop Leonard, so with Bishop Ingle, the Church would fail in her duty to herself, if she neglected to place in the field where his work was done some visible expression of her thankfulness for his life. The form of the memorial must be left to future determination, but if we may venture a present opinion, it would seem that the much needed college building for Boone School should be erected as "Ingle Hall." The need for this building the Bishop keenly felt. The importance of the school was constantly in his mind during the last year of his life, and he wrote frequently about the necessity for a better plant and a larger teaching force, in order that it might retain the primacy it had won among the educational institutions of Central China. A large portion of the Bishop's last annual report was devoted to the School. The demand for higher education was so pressing that he wrote: "The need of a distinct college building is greater than ever. I earnestly beg the Church to put into our hands during the coming year the

\$12,000 which we ask for this purpose." Then, with the determined spirit that was so characteristic of him, he continued: "We must and will have the college. It is for the Church to decide whether we shall pinch and worry and strain to get an inadequate institution, which must struggle for years before it can have anything like proper equipment; or whether we shall be promptly supplied with the buildings and staff for which the need is already pressing, while the land, the students and all other preparations are already waiting." We greatly misjudge the Church at home if this request of a brave and wise man fails of a worthy response.

Bishop Tuttle in Salt Lake

BISHOP T U T T L E, a s Presiding Bishop, has taken charge of the District of Salt Lake until a successor to Bishop Leonard can be elected. As was to be expected from Bishop Leonard's careful and systematic method of administration, the work and the affairs of the district are found to be in excellent condition. The stations are being vigorously maintained; St. Mark's Hospital, with scores of patients, is an impressive witness to Bishop Leonard's love for his fellows, and Rowland Hall, with its eighty young women, is aiding largely in laying foundations for Christian homes. Just a suggestion of the anxieties of a missionary bishop's life is given by Bishop Tuttle's statement that he finds Bishop Leonard's "trust purse" \$300 overdrawn for the purchase of necessary supplies, while Rowland Hall will need an additional income of at least \$400, if a deficit is to be avoided. All through the autumn Bishop Leonard has been worried by the small amounts coming to Salt Lake as special gifts, in addition to the appropriations from the Board of Managers. Nevertheless, he stayed at his post and struggled on cheerfully, denying himself the privilege of attending the Pan-American Conference of Bishops and the Missionary

Council. Surely there is a lesson for the Church in the death of men like Bishop Leonard. Is she allowing some of her mission field leaders to spend themselves in her service too freely? Is God, in taking them to Himself, trying to remind us of their worth, and of our forgetfulness in allowing them to bear alone the burdens we might easily lighten?

*A Memorial to
Bishop Leonard*

WE are glad to find that preliminary steps have been taken in Salt Lake City toward a memorial to Bishop Leonard. It is suggested that this shall be a nurses' home in connection with St. Mark's Hospital. The need for this is greater than the need in any other department of the Church's work in the district. Moreover, it is something which was close to the Bishop's heart. He thought constantly of his staff of nurses and what he wanted to do for them. It worried him to see them crowded, as they are now, into inadequate quarters. In his last report to the Presiding Bishop he wrote: "It is only right that the people who give themselves with unselfish devotion to the care of the sick should have a comfortable place in which to rest when off duty. . . . It is a heavy burden for me to bear. I pray that lovers of humanity may come to my rescue." Twenty thousand dollars would provide the building. A portion of the amount will be given in Salt Lake, but as the city already gives generously toward the support of the hospital, the larger sums for the home must come from people outside who, knowing something of the Bishop's work, are determined that it shall be adequately maintained.

*Philippine
Progress: Manila*

THE news from the Philippines is excellent. St. Stephen's congregation in Manila is about to organize as a parish, and expects to assume the support of the clergyman in charge, the

Rev. Mercer G. Johnston. Of him the Bishop says: "He has gained the confidence of the people and I believe is bound to be a growing force in the community. Our highest expectations of him were not disappointed." Steps are being taken for the early erection of the cathedral house. Owing to certain private building operations in the neighborhood of the cathedral property, it has seemed to Bishop Brent wise, after taking counsel with local American business men, to purchase an additional plot of land immediately adjoining the cathedral site. To do this he has necessarily assumed additional obligations, amounting to \$1,900. This land may not be needed for church purposes, but the present control of it is necessary. Mr. Studley has begun his work among the Chinese, and although the rented room where this is carried on is altogether unsatisfactory, it is the best that can be done for the present. A further vacancy now exists in the Manila staff, through the approaching return to this country of Miss Harriet B. Osgood, who had done such excellent service as a kindergartner. It is most important that this work among the children should not be interrupted or allowed to lapse. Is there any young woman prepared to undertake it?

<i>Philippine Progress: The Apportion- ment for Missions</i>	B ISHOP BRENT left Manila November 25th, for a further absence of six weeks with the Commission to investigate the opium
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traffic. On this occasion he goes south to Java and Burmah. The momentous character of the question impresses itself more and more upon the Bishop, and the experience he is gaining he feels more than compensates for his absence from his post. He estimates that there are now about 200 communicants in the Church in the Philippines and asks that an apportionment of \$250 for general missions be made to the district. Thus

he sets a higher standard for his mission congregations than the Church at home sets for her parishes. The average apportionment this year at home is 83 cents per communicant. By the Bishop's action it is \$1.25 for the Philippines. The only home dioceses which exceed this average are New York and Pennsylvania.

The Service in Memory of the Bishops of Salt Lake and Hankow

A LARGE congregation attended the service held in St. Thomas's Church, New York, on the afternoon of December 20th, under the auspices of the Board of Managers of the Missionary Society in memory of Bishop Leonard and Bishop Ingle. In the absence of Bishop Potter, Bishop Worthington presided and was assisted in the conduct of the service by Bishop Wells, of Spokane. Most of the clerical members of the Board of Managers resident in New York were also in the chancel. The brief service was followed by four addresses. Dr. Stires, of St. Thomas's, and Dr. Pott, of Shanghai, spoke of Bishop Ingle, with whom the one had been associated in college and seminary days, and the other in work in the field. The Rev. Dr. Lloyd and Mr. Wood, as representatives of the Missionary Society, spoke of their official relations with the bishops and the qualities which had made them the devoted and successful leaders they were. The note of triumph rang clearly throughout the service, finding expression in scriptures, prayers and hymns, and reaching its climax in the recessional, "I heard a sound of voices."

Cabling a Church to China

READERS of THE SPIRIT OF MISSIONS will recall frequent mention of the need of a church at Wuhu, China. December 24th the Secretaries had the satisfaction of cabling a Christmas present of a church to the Wuhu Christians. One

can imagine the sensation that the message caused. There is Mr. Lund, our missionary, anxious and depressed by the delay of five years in equipping the station properly. He knows it is impossible to push the work further, because, as his Chinese helper has told him time and again: "It's no use urging or even asking people to come to church, because we are unable to find seats for them." When the news of the gift reaches him on Christmas morning there is a lump in his throat, the tears will force themselves to his eyes, and with a sob he thanks God for the gift. And then there are the Chinese Christians, one hundred or more of them, gathered in the eighteen by twenty-one foot room they call a church, for their Christmas worship. Mr. Lund tells them that a friend in America, that strange and unknown country across the sea, has promised to build them a church. The days of worship in the little room on the dirty street are numbered. No longer will Mr. Li, the Chinese clergyman, have to live in unsanitary quarters. One can hear strange words sung lustily to familiar music as the congregation breaks out with "Praise God, from Whom all Blessings Flow." That was a Christmas indeed for the Wuhu Christians.

The Wuhu Church

THE church, clergy house and school, to cost \$5,500, have been given by a communicant of St. James's parish, New York, as a memorial of its rector, the Rev. E. Walpole Warren, D.D., who died last summer. The incident suggests a question. Why may not the lives of faithful servants of the Church at home be commemorated more frequently by memorials abroad? Or if we here need, as we so often do, some visible reminder of earnest lives, why might not the walls of many a church bear a simple tablet telling all who read that in China, or in Utah, in Africa or in the Philippines, a

church, a school, or a hospital has been built to honor the memory of the departed servant of the King and to bless the lives of needy people? Thus our memorials would serve some higher purpose than that of merely beautifying some home church or of ministering to the convenience of some home parish, already admirably equipped, and in any event abundantly able to provide for its own legitimate needs. They would minister in the most helpful ways to life—life that knows not God, but that needs God, in order that its shadows may be lightened, its pain relieved and its hope enlarged. We know that the donor of this memorial desires no thanks, but we are grateful for the example thus given.

*The Completion
of the St.
John's College
Building
Fund*

ST. JOHN'S College Building Fund of \$28,000 is complete. That is one of the best achievements of the last month of

the old year and one of the brightest news items in this new year's magazine. On page 28 Dr. Pott has tried to say what he feels, but pen and ink and paper and type are quite inadequate to express what is in his heart. During the whole time of his furlough he has gone about carrying a heavy burden, conscious that if he did not secure the needed money the growth of St. John's College would be seriously checked. To Dr. Pott's thanks, we desire to add those of the Board of Managers to all who have had a share in giving St. John's the new building. But beyond that, we feel that we shall be simply expressing the wish of thousands of people who have heard Dr. Pott, if we say that on behalf of the Church we thank him for all that he has done for us. We believe that his contribution to the Church in the United States during these past months has been far larger than the gifts made for St. John's. And St. John's, be it remembered, is not "Dr. Pott's work" in the sense that so many people use the words. It is *our* work which he is carrying on

for us. No sooner is the fund completed than Dr. Pott, with that eagerness to be back at his post that marks all our missionaries abroad, has started for China. A farewell service was held for Dr. and Mrs. Pott in the Church Missions House, December 29th. They expect to sail from San Francisco on January 7th.

*The Missionary
Furlough as it
is and as it
ought to be*

DR. POTT has allowed himself a furlough of only nine months, instead of the twelve to which he was entitled, and those months, as many people know, have been months of hard travel and work instead of months of recuperation. We are not thinking of mere physical rest, but of that opportunity of getting once more into touch with Christian life in America and of replenishing one's intellectual and spiritual resources. Upon these constant and heavy drains are made by the seven years' residence in the midst of a heathen environment. Dr. Pott has had no opportunity to hear any of the clergy of the Church who are endeavoring to interpret the message of God to men to-day, nor has it been possible for him to attend a Sunday service, save those at which he was himself the preacher. When our American college presidents and professors go abroad for the sabbatical year they have so well earned, no burdens are laid upon them. They go to acquire new knowledge, new points of view and new power. Some day when our missionaries come home on furlough, while we shall ask them to give us news of how the campaign goes at the front, we shall also give them opportunity for the kind of recuperation of which we have spoken. They need and deserve it. And then we shall send them back to their posts, not only encouraged by our material gifts, but stimulated and strengthened by new acquisitions of intellectual and spiritual power, and with the invigorating consciousness that the Church's sympathy and resources are with them, fully and intelligently.



ST. PAUL'S PRO-CATHEDRAL, HANKOW, DECORATED FOR THE CONSECRATION OF BISHOP INGLE, FEBRUARY 24th, 1902

Bishop Ingle

BY THE REVEREND F. L. HAWKS POTT, D.D., PRESIDENT OF ST. JOHN'S COLLEGE, SHANGHAI

AFTER I reached China, seventeen years ago, there was a long waiting of five years before we received any reinforcements from the home Church. You can imagine, then, our delight when we learned, early in 1891, that two young men had been appointed to the mission. They were the Rev. James Addison Ingle and the Rev. Robert K. Massie. Mr. Ingle had asked especially to be sent to the Shanghai district, in order that he might

be associated in the work with our veteran missionary, Archdeacon Thomson. And so it was my good fortune to receive him into my house, and there to lay the foundations of a friendship that only grew stronger as the years passed on, and to give him his first help on the difficult road of learning the Chinese language.

But his stay at Shanghai was of short duration. When he came to us, the mission was without a head. It was during

the interval between the death of the second Bishop Boone and the election of Bishop Graves. The Rev. Mr. Locke, of Hankow, sent an urgent letter to the standing committee of the district, asking that Mr. Ingle be released from Shanghai and sent to Hankow, to help him with the great and growing work, which he was conducting there on somewhat less conservative lines than those upon which our missionary work had formerly been carried on. At the suggestion of Archdeacon Thomson, Mr. Ingle went up to Hankow to look over the field, with a view of being transferred to that station. He was so much impressed with the opportunities for work, and with the need of workers, that when he came back he asked that the transfer should be made. In making that choice he was, of course, accepting the harder field, and the one requiring the larger amount of self-sacrifice; but that was the spirit which always actuated him.

And so he went up to Hankow—that great city, six hundred miles up the Yang-tse River—and labored there for the next ten years.

First of all, the language had to be begun afresh, because the Mandarin dialect of Central China is very different from the dialect spoken in Shanghai. But he was a man of such fine mental ability that in a short time he had laid the foundation of a scholarly and accurate knowledge of the Chinese language and literature. This was of great value to the mission some years later, when the difficult task lay before us of revising and retranslating the Prayer Book into the Chinese language. Bishop Graves appointed him as one of the members of the revision committee.

He had been in Hankow less than two years when he was left in a very trying position by Mr. Locke's resignation from the mission. Here was this new-comer to the field, still only half prepared, not understanding the characteristics of Oriental people, not having acquired the mastery of even the spoken language, left alone to face great difficulties and to overlook the discipline, government and exten-

sion of the native Church. It was a position which would have made most men falter. Mr. Ingle's courage never failed. He saw that he was there at God's call, and that there was no one else to do the work. He took it up manfully. The difficulties simply seemed to develop in him more strongly the power of leadership. Of course he made mistakes, and of course there were failures, but they only led him to a more abundant wisdom and patience.

Let me try to give some account of the field, and of the methods and of the spirit of his work during the ten years of his service before he was called to the episcopate.

I. The Field

Hankow is the great business centre of Mid-China, six hundred miles up the Yang-tse. The name signifies "the mouth of the Han," because it is situated at the mouth of that important tributary stream from the north, where it empties into the Yang-tse. The Yang-tse is the artery of trade in Central China; and the new railroads will follow the banks of the Yang-tse from east to west, and the banks of the river Han from Hankow toward the capital Peking. Just where these two rivers meet there are three important cities—Hankow and Hanyang, on either side of the Han, and Wuchang, on the opposite side of the Yang-tse, with a combined population of over one million people.

Mr. Ingle saw that it was a strategic point for the missionary work of the Church. And that from Hankow as a centre, a great field, throughout the whole outlying district, lay before him. That is the field which he developed.

II. The Methods

From the first he grasped the idea that, if the Church were to grow in China, it must grow according to the laws which are laid down for us in the New Testament. It must be a self-propagating, a self-disciplining and a self-maintaining Church.



BISHOP INGLE VISITING A COUNTRY CONGREGATION AT NANLING

This is one of the stations where the work has been maintained by a Chinese catechist. No foreign missionary or Chinese clergyman resides there. The clergyman at the left is the Rev. F. E. Luna, of Wuhu, to whose district Nanling is attached.



NATIVE DAY-SCHOOL TEACHERS ATTENDING THE NORMAL CLASS AT WUCHANG

1. *It must be a self-propagating Church.* So we find him, in his wisdom, not dissipating his energies going about hurriedly here and there, preaching exclusively to the heathen, face to face himself, but devoting a large measure of his time and his strength to that far more important task of educating and energizing and spiritualizing his native assistants. He saw that if the Church were to grow at all, it must be through the native ministry, and the native evangelists. And so he poured all his life's strength out upon them—upon molding their characters, and developing their minds. He soon showed them that he was their friend; treated them as his equals, brought them into his house and to his table, and took counsel with them in every matter of importance. It was said of the younger Pitt, that he expected great things of Englishmen, and so great things were accomplished. And it might equally well be said of young Ingle, that

he expected great things of these young assistants—placed responsibility upon them and showed them what they could do; and so, instead of their working in a half-hearted and perfunctory manner, he had about him, in a short time, a zealous and enthusiastic band of young men.

In his foresight, he saw that there was a necessity, in the work in China, of another class of men beside the ordained ministry. He could not wait for men who had received a thorough theological education in our schools and colleges, but he must have those less highly educated to serve as pioneers. The characteristics necessary in these men, he said, were sincerity, knowledge and activity; and when he found a man who had these qualities he set that man to work. These men he settled in the towns and villages back from Hankow. There they would gather around them those interested in the Gospel message. These they would instruct, and when they had led them on



NATIVE CATECHISTS FROM THE VARIOUS PARTS OF THE HANKOW DISTRICT
ASSEMBLED IN HANKOW FOR INSTRUCTION

to a certain point, Mr. Ingle would visit the station and admit those who were prepared as catechumens. Then the catechumens would be left for a further period under the instruction of the evangelist, and when they were ready for Baptism Mr. Ingle would visit the station again and admit them to membership in the Church. So there grew up the little congregations, here and there, of the Christian Church, the little flock in this town and in that town. And thus, in reading in *THE SPIRIT OF MISSIONS*, you will see how he went from place to place, baptizing thirty or forty men here and there, and how rapidly the work was growing, because it was growing on this principle of the Church itself being made, at the very start, self-propagating.

2. *It must be a self-disciplining Church.* In an Oriental country like China, where so many of the converts are taken out from raw heathenism and are received into the Christian Church, the lives of some are very far indeed from

the Christian standard. There are frequent lapses and often they fall back again into idolatry. The inherited tendencies of their nature are too strong for them. There goes on the struggle between the grace of God—the new truth and the new light, with the old man that is within them.

Accordingly, just as in New Testament times, Mr. Ingle soon discovered that a system of discipline was necessary, and in his wisdom he ordered it very much on the lines laid down in the New Testament. The gravest offender, the one who had brought shame upon the Church, was obliged to stand up, in the Christian congregation, publicly confessing his sin before his brethren, and then submit to being cut off for a time from Church privileges. When attending the services he was required to occupy the benches assigned to the penitents. In every church there was the place for the communicants, the place for the baptized, the place for the catechumens, the place for the in-



A GROUP OF CHINESE CLERGY PRESENT AT THE LAST ORDINATION AT WHICH BISHOP INGLE OFFICIATED

quirers, and lastly, the place for the penitents. But never in any tyrannical spirit did he carry out this system of discipline. Always it was the Church itself administering it. He followed the method of St. Paul, as it is shown to us in his letter to the early Church at Corinth.

3. *It must be a self-maintaining Church.* That was another great principle of his work. No luxury, no extravagance in the work of developing the Church in China. As far as possible the Christians must assume the support of it from the beginning. Most people would be surprised if they came to China at the absence, outside of the treaty ports, of anything like church edifices. You would go, for instance, into some heathen city; you would thread the narrow thoroughfares, you would look here and there, expecting to see the cross on some building, or the spire of some church. You would find nothing of the sort. You might go away, and say, "No Christian work is being carried on here." But if you sought out some Christian man, in his shop, and said to him, "Where do you worship? Are there any

Christians here?"—if it were a town near Hankow—he would lead you back from the shops, away from the marketplace, to some quiet side street, and then to the house of some Christian man. He would lead you up the steep flight of stairs to the upper room. There is the church in the upper room in the house of such or such a Christian. The rude benches; the Chinese scrolls on the wall, with their Christian inscriptions; the ordinary Chinese table for the altar; the simplest chancel arrangement; above all, the cross, the simple cross—indicate that this is the place where the Christians of that heathen town assemble, Sunday after Sunday, to worship God. The Church there must wait for the signs of outward display. She must be content, for the present, with the reality within, as it was in New Testament times.

III. The Spirit of His Work

It is a hard thing for one who loved him so well, to sum up in a few sentences, the impression that his character made upon us. Sagacity and gentleness—those, I think, were his great characteristics. Matthew Arnold, in speaking

of our Lord, said that His life was characterized, most of all, by "sweet reasonableness." I think that is true of this disciple of our Lord—"sweet reasonableness." A statesman, yes; a wise man, yes; yet, with all that, true Christian gentleness and sympathy and love. And so he endeared himself to the hearts of all who knew him.

and it was decided to set apart the missionary district of Hankow from that of Shanghai, there was no man more fit to be called to the apostolic office than young Ingle. He was consecrated less than two years ago. He went to his work in the spirit of ardor and self-sacrifice, and the work under him as bishop was growing and developing.



ON THE WAY TO A COUNTRY STATION UP THE HAN RIVER BY HOUSE-BOAT

Bishop Ingle stands at the left; Dr. Borland, of St. Peter's Hospital, Wuchang, in the centre; the Rev. R. E. Wood, of Wuchang, at the right

You may travel a thousand miles on that great Yang-tse River, from Shanghai to Ichang, and talk to the steamboat captains and pilots, or you may talk with the foreign merchants you meet, many of whom are not what you would call religious men, and if you ask them about Bishop Ingle, they would only speak of him in terms of affection, because there was that "sweet reasonableness" in all of his life.

And so, two years ago, when the General Convention met in San Francisco,

Then suddenly comes the call of the Master—the call to the workman, giving him some missionary work of which we now cannot know, in the other world. He died "praying for all"; praying for those Christians in China whom he had led back from the far-off land of sin and ignorance and superstition to the Father's Household; praying for his fellow-workers, Chinese and Americans; praying for this home Church of ours, that God would fill it with a more true missionary spirit. Such a life surely must

be an inspiration to all of us who labor out there in far-off China, and to you here at home, entrusted, just as much as we are, with the extension of Christ's Kingdom in this world.

It seems to me we can all hear Bishop Ingle saying to us what, after all, sums up the whole of his life: "Follow me, as I follow Christ."

The foregoing article is the address delivered by Dr. Pott at the Memorial Service in St. Thomas's Church, December 20th, 1903, stenographically reported by Arthur B. Cook, and revised by the author.

Bishop Ingle and the Lawyer

A Personal Reminiscence

IN a personal letter to the Editor a young clergyman in the West, who met Bishop Ingle during his furlough in this country in 1900, tells this incident. Doubtless there are many others who recall similar instances of the Bishop's kindness and of the way in which his strong personality, his entire devotion to his work and, withal, his frankness in speaking of it, won friends for the cause and loyal supporters for the missionaries.

"I remember once being on a train with Mr. Ingle, as he then was, and meeting a young lawyer who was a heretic on missionary matters. The young man was much attracted by Mr. Ingle and after a time asked him where his parish was. The word 'Hankow' had to be repeated many times before he could take in the idea that this man of keen, many-sided interests was a missionary. Confused at having his unfavorable opinion revealed by his difficulty in believing Mr. Ingle, he flushed and apologized, but the apology only made the situation more awkward. Mr. Ingle soon put him at ease by talking of other things, but the young man returned to the subject later.

"Mr. Ingle,' said he, 'I beg your pardon, but why did you go to China?'

"'Because I thought Christ wanted me to work for Him there.'

"A pause and then, "Do you like China as well as this country?"

"'No!' said Bishop Ingle.

"'Why do you stay, then?'

"'Because I still think that China is the place where Christ wants me to work for Him.'

"Again a pause and the young lawyer returned to the point.

"'Do you like the Chinese?'

"'Not as a race.'

"'Oh!' said the questioner in a tone of relief.

"'Wait a minute,' said the Bishop. 'Do not misunderstand me. As a nation the Chinese are not attractive to me, but the difference between a Chinaman and a Christian Chinaman cannot be overestimated. There are many Chinese that I like, splendid Christian men, and the more I know these men the more I like them. Such individuals as these represent the value of missions and the hope of China.'

"When the lawyer left the train the Bishop had one more loyal admirer. I write all this because it is to me so like Bishop Ingle that I am sure you will be interested to hear it."



"OLD GLORY IN THE PHILIPPINES"
THE MUNICIPAL BUILDING AT TUGUEGARAO

The Church in the Philippine Islands

A Trip through Northern Luzon

BY THE RIGHT REVEREND CHARLES H. BRENT, D.D.

III.

WHEN we awoke on February 24th the first stretches of the great Cagayan Valley lay before us. Beyond rose the chain of mountains which runs along the east coast of Luzon, and concerning the people of which almost nothing is known. The *presidente* of the town of Peña Blanca, which is situated at the very foot of these mountains, spoke of the wild people that lived there—*anthropopagi*, or man eaters. Whether this is true or not, I cannot say. I should imagine, though that it is not. The natives are ready to conjure up all sorts of horrors about any district or any people of which they are ignorant.

We did not stop at Enrile any length of time, but pressed on to the river, beyond which lies the town of Tuguegarao, the capital of Cagayan. Tuguegarao is a place of 16,000 people, of whom fifty or more are Americans. We at once sought the house of a former parishioner

of St. Stephen's, Manila, where we were most hospitably entertained during our entire visit. We were visited upon the evening of our arrival by the principal people of the place, among them the Filipino Governor, Gonzaga, who was formerly Aguinaldo's Secretary of State. He is a man of much polish, and is an excellent speaker and a clever lawyer. Like most Tagalogs of any education, he is a thorough-going politician.

I should like to speak here of the courtesies that we received, not only in Tuguegarao but in many other places, at the hands of the Spaniards. There is a group in this place representing the Tabacalera Company, who are people of great social charm. Owing to the stream of visitors, it was late before we sat down to dinner. The band came and serenaded us. This is the highest compliment that any municipality can pay to visitors.

The following day was Ash Wednesday. We had a celebration of the Holy

Communion in the morning at the club, which was placed at our disposal. In the afternoon there was evensong, sermon and intercessions at the same place. A large number of Filipinos were present, including the Governor. Perhaps the most interesting call I had was from a group of



THE ROMAN CHURCH AT TUGUEGARAO

school-boys. One little fellow called, and after he had staid for a short time he went away. He returned again, bringing with him several others, and I heard later that he had felt sorry during his first call that there were not other people there, and his way of showing his regret was of the most practical character—he gathered some of his friends and brought them in.

had several long talks with the Governor and other Filipinos regarding the character of our Church. We may eventually establish ourselves in Tuguegarao. Another pleasant courtesy that we received there was a *regalo*, or gift, consisting of a bouquet of flowers, accompanied by cigars, bananas and eggs.

On February 28th a reception was given us by the Governor. At his re-

During our stay in Tuguegarao we had daily a celebration of the Holy Communion at the court house, which was placed at our disposal. Some Filipinos were present at each service, and they were very devout. I



COMMERCIAL STREET, TUGUEGARAO

quest I made an address, which was translated into Spanish by my interpreter. The First Sunday in Lent was a happy one. At the morning service I confirmed one person. The congregation contained a number of Filipinos, and I preached through an interpreter. On the following day we visited the schools, and returned some of the many calls. As we were walking back from town, a little boy came after me with an umbrella, which he said his father had asked him to bring me, as the sun was very hot. It was one of those delicate courtesies for which these people seem noted. I knew neither the lad nor his father.

On March 3d we accepted an invitation to attend the high mass in honor of the twenty-fifth anniversary of Leo XIII.'s pontificate. Special seats were provided for us and a carpet spread in front of the choir. The singing was unspeakably dreadful, the service a wild scramble, without reverence or seeming point. The organ and band played some of Sousa's military music, and at the elevation of the Host there was a grand crash and smash. An experience such as this brings home to one forcibly the richness and beauty of our Prayer Book. Is it not true that there is a refinement and delicacy of expression in our Liturgy, a shrinking from extravagant phrases, a nobility of thought that make it an almost perfect medium through which to approach the King of kings?

On the morrow we started for Aparri on the launch *Amalia*. The river is uninteresting, though the valley on either side, stretching to the mountains, is fine. The monotony of our trip was varied only by our sticking on sand bars at intervals. At dark we were still three-quarters of an hour from the place we had expected to reach, and had to go supperless—I was going to say to bed, but there were no beds. We were entertained throughout the night by the music of the mosquitoes.

Aparri is at the extreme north of the island, at the mouth of the Cagayan River. Like most of the seacoast towns, it is very low, almost on the sea level.

We were received by the *presidente*, and a room was given for our use at the *Tribunal*. Here, as elsewhere, the hospitality of army officers embraced us, and we spent most of our time either at the house of Captain Ingram or of Major Bowen.

Through the courtesy of the *presidente*, we got permission to use a school-house for service on Sunday. Our intention was to gather together such Church-people as we might find in Aparri and to minister to them, but at the hour of service on Sunday afternoon we found a goodly congregation of natives, as well as most, if not all, of the Americans in town. On Sunday, the 8th of March, the Holy Communion was celebrated at Major Bowen's quarters, and I confirmed one candidate, an army officer.

The following day we visited the public schools. The girls' school numbers about sixty-five, and there is every evidence of thorough work. The boys' schools were also full of life and spirit. The population of this town consists partly of Ilocano and partly of Cagayan people, the latter being of a lower type than the former. Tribal rivalry exists among them still. This was brought out in the schools. They fought with one another continually—simple fisticuffs—but when they began carrying knives and slashing one another with them, it was decided by the authorities to divide the schools, placing the Filipinos in one and the natives of Cagayan in the other. On Monday, prior to leaving for Vigan, on the west coast of Luzon, I baptized the three little children of the hospital steward stationed there.

Our trip was a very pleasant one. We had a good view of the north coast, with the mountains running like a chine down the centre of the island, and then further on we saw the mountains which separate Ilocos Norte from the adjacent provinces. We arrived at Salamogue early the next morning. There is an army post here, Major Wheeler being in command. We were courteously received, and a spring wagon was put at our disposal to take us on to Vigan, a

drive of some eighteen or twenty miles. In the morning we went over to an adjacent town which had been recently burned down, some seven hundred houses being destroyed. We visited the school there, which was very poorly equipped, but the teacher was an interesting young man, and had evidently done good work. As far as we could learn, the whole of Ilocos Norte is for Aglipay.

Our drive was not particularly interesting, until we drew near to Vigan,

public dispensary, as well as some monthly pledges to cover the running expenses. We met the Governor of the province and a number of Filipinos, who came to call as soon as they heard that we were in the city. I talked to them about the proposed dispensary and what we were attempting to do in Manila.

A touching illustration of the gratitude of the Filipino was evinced in Vigan. A man by the name of Jiminez called on me, with his wife and children,

"THE GAP THROUGH WHICH THE ABRA RIVER DEBOUCHES INTO THE SEA"

when the ruins of some rather striking buildings attracted our attention. We were not fairly in the town which is an old, well-built place, before we were greeted by a Spanish friend, who extended his hospitality to us. But we had already promised to stay with Judge and Mrs. Wislizenus, who had been former parishioners for a short time in Manila. Mrs. Wislizenus has been active in starting dispensary work among the people of this town. She succeeded in exciting the interest of the principal natives of the place, and a considerable sum of money was contributed to establish a

and presented me with a *regalo*, consisting of a photograph of his little ones nicely framed. He said he had heard of what I was trying to do for his people and wished to express his appreciation. It has sometimes been stated in print that the Filipino has no gratitude. All my experience is to the contrary. Here again I had a baptism, the child of the instructor in telegraphy, the mother being a Mormon, although I think she was looking forward to abandoning her old faith and becoming a communicant of the Church. On the last morning of our stay we had a celebration of the Holy

Communion for such communicants as there were, and that evening we set out for Abra.

Abra is a province situated beyond the mountains east of Ilocos Sur. It is so hemmed in that the only means of approach is by way of the river. It was a stronghold of the *insurrectos*. The accompanying photograph will show the gap, as it is called, through which the Abra River debouches into the sea. At that time of the year the river was low,

gentle heathen people, and Alzados, who are fierce and difficult to reconcile.

The following constabulary report, which came in during my visit, will show the progress of English among the adult population:

Señor:

I the transmit and present to you this weekly report and manifesting that during this week has not affected of any means at this substitution of my charge that all the



A GROUP OF TINGUIANES NEAR BANGUED

and we were taken up by night on a raft, a couple of men poling and pulling.

Bangued, which we reached the next morning, is a place of 16,000 people, with a number of very good buildings. The Governor is Juan Villamor, who was a prominent *insurrecto*, and, with his brother, caused a good deal of trouble for a considerable period, until they finally surrendered. Juan Villamor is a capable, nice fellow, and, so far as we could see, he is ruling a difficult province with a good deal of wisdom. Beside the Filipino population, who are Christians, there are Tinguianes, a very

patrols returneds continue always rounding with all the out of all this population and the order follow inalterable.

That I have the honor of to communicate you for your knowledge and execute my obligation. I am,

Respectfully yours,

DIONISO VALLERA.

Dioniso's ambition atones for his grammar. After all, it is a very lucid letter. You know exactly what he wanted to say, and that is the aim of language.

We were taken out one evening to a Tinguiane town called "Alfonso Doce,"

where we found a religious *fiesta* in progress, and we were invited to be present. These people are fond of dancing. One dance which we saw here, also in a place called Manabu, seemed to be a dance of courtship. It was begun by a man taking a loin cloth and bowing to all, extending the cloth to those present in order to get permission to dance. Two women, one young and the other old,

short skirt made of native cloth trimmed with a colored border. They wear a good many beads and head ornaments, and their arms are loaded with bracelets in which the grouping of the colors is quite artistic. They may have the same tribal origin as the Igorrotes, but they are much milder and have less spirit. Their tribe is small in number, not exceeding ten thousand. We found out very little



FILIPINO WOMEN IN SAN JOSE

held loin cloths before them, and began to beat time rapidly with their feet. The man occasionally made a dash toward the younger woman, but the older one would come in between and together they would move away. Finally the man and the younger woman got together, each wrapped the cloth about the loins, a bystander came and joined their hands, they kissed, and the dance was over. The music was made by beating on drums and gongs.

The Tinguanes wear rather pretty costumes. The women have *camisas* and a

about their religion; but few of them have embraced Christianity.

During the course of the evening another dance took place which is worth mentioning. It was a dance of farewell before the men went to war. The women locked arms, forming a long line, and the men faced them in a similar manner. It began by the women singing and swaying to and fro in a very graceful manner. Then they danced backwards and forwards. The men responded in song, while they capered about. The only word that I could distinguish was

"*babaye*," which is a common word, all through Luzon, at any rate, for woman. After a time, in the course of the dance, the men rushed toward the women and surrounded them.

We were also treated to some music. One of the artists took part of his breech cloth and stuffed it up one nostril, while he held a flute to the other and discoursed sweet music. Some one else played a diminutive two-stringed violin, made of bamboo, with strings of *maguey* (hemp). It was soft and sweet, with a plaintive air like fairy bagpipes.

afternoon we had service and I preached. The court room, through the courtesy of the town officials, was put at our disposal. All the Americans were present, and a large crowd of Ilocanos. A young fellow who had learned English from the soldiers interpreted into Ilocano, and, so the Governor told me, did remarkably well.

That night at dinner a rather amusing incident occurred. The Captain had been telling us how he had taught his Tinguiane boy about American affairs. He said he knew who the Governor of



THE MARKET PLACE AT BANGUED

I have seen natives make fire by rubbing two pieces of wood together, and, of course, by the use of flint and steel, but the Tinguianes have an ingenious little instrument by which fire is produced through compressed air. A close-fitting plunger is placed in a tube, and, by a quick stroke, sufficient heat is produced to ignite a small piece of cotton. Where they discovered this clever little device is unknown.

We spent the Third Sunday in Lent in Bangued. Mr. Clapp celebrated the Holy Communion at the constabulary headquarters at seven o'clock. In the

the Islands was, and also the name of the President of the United States. We asked the Captain to question the lad and let us see what he knew, so he turned to him and said, "Who is Governor of the Philippines?" The boy immediately responded, "Taft." Then he said, "Who is President of the United States?" The boy hesitated for a moment and then said, "God." We imagine that he must have heard someone say that America is "God's Country," a common expression among the soldiers—and it tells the truth.

We left Bangued on March 17th, to go

to the more remote parts of the province. The ride was rather interesting, but extremely hot, and as I had a pony that insisted on bucking, almost always on the down slope of a hill, the ride was not an entirely pleasurable one. We reached San José, about twenty miles distant, toward the afternoon, and on the morrow visited the Tinguiane village of Manabu.

Our journey back to Bangued was made in rather a short time, through great heat. About the only diversion

paid hats our pillows. A large amount of mail was awaiting our arrival in San Fernando. After looking in on our kind friends of the Eleventh Cavalry at Camp Wallace, we took the transport *Buen Viaje*, which landed us in Manila on the morning of March 24th.

After such a trip as this there are a few generalizations which shape themselves in one's mind, some of them bearing on the social and political life, others having to do with religious matters:

First. The Filipino peoples have no



ONE OF BANGUED'S BUSY (?) STREETS

was due to a troop of monkeys that crossed our path. On the following morning we left at an early hour for Vigan on a raft with one of the school-teachers and his wife. It took us about seven hours to reach our destination, which was Pandan, the port of Vigan. The Abra River has changed its course entirely during the past few years. Formerly Vigan was almost on the banks of the river; now it is several miles away.

We staid over night with our Spanish friend, Señor Llobregat, and on Saturday evening took a little launch for San Fernando. We were packed like sardines; the deck was our bed and cam-

mon national life. In other words, they are not a nation or a people. Tribal rivalries still exist. In provinces which are more or less isolated, the tribal feeling is stronger than in those which have easy intercourse one with another. In my judgment, the railroad running from Manila to Dagupan has been a great civilizer. All along the line there is constant intercourse between the different towns and the different provinces, and naturally the effect is to break down the spirit of exclusion. The intensity of feeling exhibited in the schools in Aparri between the Ilocanos and the natives of the Cagayan Valley is a fair illustration

of what I mean when I say that jealousies and hatreds are strong.

Second. The establishment and maintenance of good roads is one of the greatest needs of the islands at the present time. The military began a good work in this direction, but under the Civil Government it has not been followed up. Not that the Commission is indifferent to the need, but conditions are extremely difficult. Much of the territory through which roads would run is composed of mountainous districts where shifting soil and heavy rains intensify

Third. The principle that lay behind the *Guardia Civil* of the Spanish Government is a correct one. For the policing of the provinces natives ought to be more and more called upon to act as guardians of their own territory. At present, at any rate, and I have no doubt this will be true for a long time to come, Ilocanos, for instance, ought not to act as constabulary in Lepanto-Bontoc. Not that they do, but care should be taken to keep the constabulary homogeneous with the people among whom they are placed. As things are, the advent of an Ilocano



RAFTING DOWN THE ABRA RIVER

all the ordinary difficulties that are involved in road building. However that may be, the difficulties must be conquered if these various peoples are to be welded into anything like national life. To-day Manila is a name only in the provinces. What is done there in the way of progress has little or no effect on the remote peoples. Mails are irregular and at long intervals. Newspapers are seen once in a while. There is no continuity of corporate life, no steady flow of inspiration and help from the capital city to the various parts of the Island of Luzon. I except only the provinces along the line of the railroad, and some of the more important coast towns.

constabulary force in the district of Bontoc could easily foment trouble, even if the said force were passing through the country as travellers to some other province.

Fourth. The school work that is being done is admirable, but its results will be largely nullified, just so long as lack of communication exists between place and place. I cannot think of the work which is done by school-teachers living in complete isolation in some of the smaller towns without admiration and respect. It is true heroism. No doubt such work has its compensations and inspiration, but the loneliness, the lack of equipment, the unique character of the

situation, which require that each teacher should work out his own problem for himself, are things that can be faced only by brave men and women.

Fifth. The interior of northern Luzon has been touched but superficially, where it has been touched at all by the Roman Catholic Church. It is there that I feel our main effort should be expended at present, for it is there that the larger need exists. If we were striving for prominence as a Church, or for some political foothold, we would turn our eyes toward the coast, but I believe that the function of our Church in these islands is to search out and to find God's most needy children, and without any hope of reward, except that which comes from bringing men who know but little of the truth to a fuller knowledge of it. I would not like to seem to fault the Roman Catholic Church in too sweeping a way or to imply that all its work is superficial. Here, for instance, is something which I found in various towns that is worthy of imitation in our own communion and, indeed, in every Protestant church: Places in which no priest had been for years have weekly services under the direction of some layman. This happens in a church where the prerogatives of the priesthood are very carefully guarded. In places where there

were groups of Americans uncared for, I did not find a single instance in which there seemed to be any conception of responsibility regarding public service. If someone came along in an official capacity like myself and companion, good and well. If not, nothing was done. I am happy to say, however, that this does not apply universally. Not long since, an army captain in one of the southern islands wrote me for hymnals and prayer books. He himself was going to act as lay-reader in the little community of Americans among whom he dwelt.

After such an experience as that which we went through, the intricacy of the Philippine problem became manifest as never before. Although we traversed but a small portion of the vast territory occupied by the Philippine Archipelago, we met with a sufficient number of problems to last a man for a lifetime. One can speak lightly of none of them. Those which have to do with the social and political life are unique and serious. Those which have to do with the spiritual welfare of the people are equally grave. If our Church is to fulfil its duty, we must have nothing short of the deepest consecration and the largest unselfishness in our workers.

[THE END.]



IGORROTE WARRIORS

BEFORE returning to my work in China, I want to send a word of heartfelt thanks to all who have assisted in any way in erecting the new building at St. John's College. Doubtless you have watched with me the growth of the fund, as week after week acknowledgments appeared in the columns of *The Churchman*; and doubtless you felt the same sense of discouragement as I when you learned that, owing to the loss in exchange, \$3,000 more than the sum originally asked for would be needed. I am sure you will rejoice with me now when you hear that the whole amount has been raised, and that when all the sums pledged have been sent in there will probably be a little more than enough to pay for the building. The balance will be used in purchasing books sorely needed for the Library and for necessary College furniture.

As I look back upon the year spent in America I feel that I have much cause for gratitude. Almost everywhere I have been received with kindness, and my accounts of the work have been listened to with sympathy and interest. Many contributors have united to make my efforts in behalf of the College result successfully. Large donations and small offerings have helped to swell the total amount. When failure seemed to stare me in the face on account of the unforeseen loss in exchange, generous gifts were sent in to make up the deficiency. All have been greatly appreciated.

I carry away many pleasant impressions, but none is stronger than the one which makes me feel that throughout the Church there is a more intelligent and deeper interest in the cause of missions than formerly. I firmly believe that as the men and women of the Church become more thoroughly informed as to the methods employed in our work in China and the results accomplished, the missionary spirit will wax stronger, until the Church shakes off its apathy entirely and becomes filled with zeal for the extension of Christ's Kingdom.

I hope the old adage "Out of sight, out of mind" will not be true in regard to the workers at St. John's College. For the development of the College into the institution it ought to be and has the opportunity of becoming much generous assistance is still needed. The magazine published every two months by the teachers and students of the College, called *The St. John's Echo*, contains an interesting account of our work and of the progress of affairs in the Far East. Perhaps there is no better way of keeping in touch with us than by reading this periodical. It is sent for one dollar a year to any address in America. The editors in Shanghai, or Mr. John W. Wood at the Church Missions House, 281 Fourth Avenue, New York, will be glad to receive subscriptions.

One of the real hardships of missionary life is to be cut off from the base of supplies and to feel that the needs of the work and its opportunities are not fully recognized by the Church at home. If more of our friends will read St. John's Echo we shall feel that we have a strong bond of intelligent interest uniting them to us.

Thanking you for all the encouragement you have given me, and earnestly asking your continued interest and help, I am,

Yours very sincerely,

F. L. HAWKS POTT,
President of St. John's College, Shanghai, China.

A Sunday Service at St. John's College, Shanghai

BY WILLIETTE W. LINCOLN

CAN one ever forget the emotions of one's first Chinese service? It must always stand out as a rare experience in one's life, a foretaste of that ritual of the Church Triumphant when all kindreds and tongues shall sing in unison the praises of the Lamb. The imagination is no guide in this matter, for it usually leads people to one of two extremes; they either fancy the service to be altogether foreign and unlike a Christian service in other lands, or else they expect to find an exact imitation of American worship. But whatever may have been the stranger's expectations, he is carried off his feet by his first service in St. John's pro-cathedral. He finds a service in strict accord with the Anglican liturgy, departing in no important particular from what he has been accustomed to; yet at the same time he perceives a distinctly Oriental element, as foreign to him as the language in which the worship is conducted. For the moment he feels himself an alien, as he realizes his inability to take part in the service; then the full significance of it all comes upon him, and he knows that his God is in truth the "God of all the ends of the earth."

He knows then, as never before, the divine *rationale* of a liturgical service. If in the universal Church there is to be preserved an indication of a single centre, it must be in part a visible one.

For the languages of the world number many, and divide man from man; but visible acts are a common medium, understood of all men. The cross on the altar and the vestments on the minister make the stranger feel at home, be his tongue ever so alien. Men of many races may meet beneath one sacred roof and say the Creed, as each man has been taught, and yet in the definite compass of the thought their brotherhood is proclaimed.

My own arrival in China happened on a beautiful Saturday afternoon early in September. The next morning being the first Sunday in the month, the early Celebration was omitted, and the Communion was at ten o'clock, Morning Prayer having been said earlier. Now St. John's Church is known as the pro-cathedral of the District of Shanghai, but it is primarily a college chapel.

On the morning in question, I watched the girls file past the "ladies' house" on their way to church—seventy girls from St. Mary's and fifty children from the Orphanage. It was a pleasant sight as they followed the lovely walk along the creek-side, bordered with many-colored flowers and shaded with fine old trees. When they had taken their places behind the dark red hangings which screen off the girls, the college boys streamed in, their long column formed with military precision, their blue gowns looking very picturesque on the background of

the fresh lawns, in the bright Eastern sunlight.

A saint of the English Church who labored in his day for the spread of the Faith has preserved for us the secret of his strength, in the lines

"And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong."

To me on that morning the triumph song was no distant one, but was the present rejoicing of that body of Chinese Christians led apart from the great heathen world about them. If the thoroughness and sincerity of the Christians is an evidence of the painstaking energy of the human agents in the work, even more is the success of their efforts a witness to the strong arm of God laid bare in this land.

On the stroke of ten the organist, a schoolgirl from St. Mary's, played a short voluntary, and then began the processional. From the choir cloisters came the strains of

"Brightly gleams our banner,
Pointing to the sky,"

in Chinese words but to the familiar tune. As the choir entered the transept, the congregation took up the triumphant song, and we whose work was yet to begin felt that we had taken our places in the Church in China.

The vested choir of men and boys is carefully trained, but its duty is merely to lead in the singing, for congregational singing is the custom. Solos and anthems find no place in the Church here. And that is why a Chinese service is so hearty. The boys and girls followed the service in their Prayer Books, and the responses were made with spirit.

The question suggests itself, Is there anything peculiarly Chinese about the service? Barring the language, there is little that might be called distinctly characteristic of China. This is only what we might expect, for the Church in China is still young, and foreign influence must needs be dominant for some time. As the native ministry increases and the Church grows larger, the native

character will assert itself, and the Church will come to have an individuality of its own. What form will it take? Will it be dogmatic like the Greek Church? Or devotional, like the Latin? Or strong in ethical teaching, like our own Mother? Perhaps it will be a happy combination of all; perhaps it remains for the Holy Catholic Church in China to emphasize an element of the truth not yet made prominent. If we may judge the future from the past, we should be justified in saying that the ethical side will be paramount, for has not China been influenced for centuries by a man whose soul was captivated by the ideal of a Right Life? Whatever the nature of its message, I believe that the Universal Church will some day owe a debt to China; for this race, so great in numbers, so long preserved, must surely bear a revelation with it.

Shall St. John's College Chapel Have an Organ?

DOUBTLESS the experience of many readers of Mrs. Lincoln's article will be that of the Editor. When he first read the manuscript he heard, in imagination of course, the surging music of an organ leading the praises of this unique congregation. To his great surprise, he learned by chance a few days ago that the only musical instrument St. John's College chapel can boast is a worn-out little cabinet organ which has been in use for twenty years and probably was not new when it began its career in the chapel. Its weak and plaintive piping is lost in the roar of many voices.

Here is an opportunity for some reader of *THE SPIRIT OF MISSIONS* to provide a worthy instrument as a memorial gift or a thank-offering.

The Editor can almost hear the organ that is to be sounding from its pipes a great "Hosanna" as it leads these young men and women of a distant land and of another race to praise the King of kings and the Lord of lords. Who would not count it a privilege to bring this to pass?

A Suggestion for Memorial Gifts in Japan

BY BISHOP PARTRIDGE

PERHAPS few people at home realize how much might be done for many of our missions by the offering of memorial gifts, at a comparatively small cost. I speak especially of what might be done in the giving of memorial altars and their equipment. In the smaller country stations where we have only a room in a family house which we can use for divine service, and which cannot always be kept, though we try to insist upon this

surface, we call it "our dining-room"; when the shadows of the evening fall and we bring in the green quilts that tempt to repose, we call it "our bedroom"; so, on Sunday morning when it is swept and cleaned and the cushions are arranged facing the east, we have to call it "our church." We feel that the one piece of furniture there should be used for divine worship only, so I am anxious to introduce a portable altar or table which has been made here by a Japanese carpenter



"OUR PARLOR"; "OUR DINING ROOM"; "OUR BED ROOM"; "OUR CHURCH."

in the larger places, for its one sacred purpose, we have only a small, rough board table to use for the Holy Communion, and we do not always know what use it is put to when we are not there. It is not that the Japanese are naturally irreverent at all, but their own houses have no such distinctions as we have between parlor or dining-room or bedroom. One room answers all purposes according to what is taking place there. Six mats, three by six feet, surrounded by paper screens is a very good size. When the little square cushions are put in a circle on the floor for guests, we call it "our parlor"; when the little trays of rice and fish and eggs are slid along its polished

under the direction of an English missionary. This consists of a neat box about three by two feet by six inches, with lock and key. On opening it, four legs are taken out and fitted into sockets in the corners, a carved wood cover makes the altar itself, brass rods hold and stretch out curtains in front and behind, and everything is ready for a reverent celebration of the Holy Mysteries.

After the service all is replaced in the box, it is locked and placed one side until the next visitation of the missionary. The cost of this is only about \$20, and I am most anxious to introduce them wherever I can.

A handsome, though plain, communion

service of silver can be made here in excellent manner by a Japanese silversmith trained for this purpose, for from \$30 to \$40. Three of these sets have been given by kind friends at home as memorials during the past year. I need as many more again, together with the necessary linen for each station.

Who will offer these to the glory of God and in memory of some dear saint in Paradise?

In their heathen homes these people, exquisitely neat by nature and by training, keep the household shrine pure and clean, its daily offerings laid before the silver mirror in vessels polished and adorned; its lamps carefully trimmed

and lighted; its paper hangings of spotless white, even the little rope of straw swept of every particle of dust. They wish to do no less, but more, in the care of the table of their Heavenly King when once they come to know Him. Shall not we help them in every way we can? Christianity sanctifies reverence, as it does all else, in heathen lands, and our Holy Church knows nothing of a system which permits the native convert to exchange neatness and order for slovenliness and irreverence when he passes from the worship of the false gods, who are many, to the faith and worship of the true God, Who is One!

[The Editor will be glad to hear from readers of The Spirit of Missions who may wish to act upon this suggestion.—Editor Spirit of Missions.]

A Japanese Missionary in Korea

BY THE REVEREND IRVING H. CORRELL, D.D.

DR. CORRELL, who is in charge of the mission at Nara, Japan, in the Kyoto District, has just returned from a short trip to Korea and China, whither he went to

place his son in the China Inland School for missionaries' children. Korean poverty, much as has been said of it, exceeded even Dr. Correll's expectation, fortified by his Japanese experience.



"THE MIDDLE OR BETTER CLASS MEN STRUT ABOUT THE STREETS IN WHITE GARMENTS"

"Whilst the men of the lower classes sit around in groups in the most indolent manner, or lie along the streets sleeping, the middle or better class men strut about the streets clad in white garments, and when their homes become visible the question which naturally suggests itself is, How is it possible for these men to keep their clothes looking so clean in such wretched houses? Both men and women wear white clothing, so that the chief occupation of the women seems to be laundering. Many of their houses remind one more of a large-sized dog kennel than the dwelling place of a human family. The rooms are exceedingly small and few in number, and the doors or openings for entering them are only about three feet high, so that the family cannot walk, but must creep into them."

One would never guess that a closed store would be the indirect means of beginning Christian work in a big Korean city. Yet so it was in the case of Fusan, where there is a large Japanese colony.

"A Christian Japanese passing along the street noticed that a certain store belonging to a man whom he did not know was closed for several successive Sundays, and he concluded that the proprietor must be a Christian. On inquiry he found that his suspicions were correct, and they at once set about hunting up the Christian Japanese. Thirty of them are now banded together, with quite a number of inquirers. A Church-of-England missionary stationed at Chemulpo ministers to them on occasional visits. The leader was formerly quite a prominent communicant of the Church in his native land. I called on this gentleman, Mr. Hayashi by name, and he was most urgent in his request that I should use my influence in getting them a catechist, as the Christians are so much in need of one and the opportunities he will have for work there are most promising. After I had returned to my vessel, another prominent Christian called on me and made the same earnest request."



TYPICAL KOREAN HOUSES

A Picture of Bishop Ingle

ONE hundred hand-printed copies of the frontispiece of this number have been made from the plate before its use in the magazine. The photograph from which it is reproduced is the last taken of Bishop Ingle. Those who desire the picture may obtain it by sending twenty-five cents in coin or stamps to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York. It is printed on heavy plate paper and will be mailed flat ready for framing.

The Children's Number for 1904

ONCE again it is proposed to make the February number of THE SPIRIT OF MISSIONS a "Children's Number." We hope to make the number for 1904 even better than the issues for 1902 and 1903, which through the good work of the Sunday-schools reached circulations of 77,000 and 85,000 respectively. The 1904 issue will be just the kind of a magazine that one will want to put into the hands of people who think they are "not interested in missions," but who nevertheless love children.

The readers of THE SPIRIT OF MISSIONS generally, whether they belong to Sunday-schools or not, are invited to help in giving this issue the widest possible usefulness. For twenty-five cents a copy of the Children's Number will be sent postpaid to each of three addresses. Will not every reader try to make this small investment? In order that those who desire to help in this enterprise may not be disappointed, it is necessary that orders for this special number should reach us by January 25th. The size of the edition will be determined by the number of orders in hand at that date. Address the "Children's Number," SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

A Mid-Western Missionary Conference

THE bishops of the dioceses and districts included in what is known as the Sixth Missionary District, extending from the Mississippi River to the Rocky Mountains, have decided to arrange for a missionary conference, to be held in Kansas City, January 14th to 17th, 1904. No detailed announcement has yet been made concerning the programme and other plans, but it is confidently expected that the conference will be of great value and importance to the missionary work of the Church in the Middle West. It is the desire of the bishops to enable the Church people of their section to know something of the spirit and enthusiasm of such a meeting as that of the Missionary Council in Washington. The proposed conference will really be a sectional Missionary Council. The dioceses and districts from which delegates are expected are: Missouri, West Missouri, Iowa, Minnesota, Duluth, North Dakota, South Dakota, Nebraska, Laramie, Kansas, Salina, Colorado, Montana.

Full information concerning plans may be obtained from the Rev. Carroll M. Davis, 1210 Locust Street, St. Louis. Dean Davis is the representative of the Board of Managers as the Secretary for the Sixth District.

An Index to the Spirit of Missions

A FULL index of the 1903 volume of THE SPIRIT OF MISSIONS has been prepared. A copy will be mailed free to any address on receipt of a postal card request. We particularly recommend that those who plan to bind the year's numbers, or who in other ways keep a file for reference, should have a copy of this index. Address THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.



A VIEW OF THE SAN JUAN CHURCH FROM THE REAR AND SIDE

The Building of the American Church in Porto Rico

BY THE RIGHT REVEREND JAMES H. VAN BUREN, S.T.D.

ON my return to Porto Rico, late in November, I found the work of building the new church, at San Juan, far advanced toward completion. Many people have asked me, during my recent visit to the States, in regard to the material to be used, the type of architecture, mode of construction and other details. I am happy to be able to set before the readers of THE SPIRIT OF MISSIONS a full reply to these questions, and to supply illustrations, which will serve to bring the new church and its progress still more clearly into view.

The material is brick with cement

finish within and without. It is proposed to leave the outside in the natural gray of the cement. The interior is to be treated in colors, made to harmonize with the colors used in the windows. The type of architecture is a modification of the perpendicular gothic. This admits of the wide arch, and gives abundant ventilation and light. In the evening the church will be lighted with incandescent lights. There will be a seating capacity of about 300, and the basement will be fitted up for the use of the parish school, with room for 150 children.

The building, as it grows, invites con-



LOOKING INTO THE INTERIOR. BISHOP VAN BUREN AND MR. BLAND STAND
JUST UNDER THE CHANCEL WINDOW

stant attention from the passers-by, and, while I hear many expressions of admiration from Americans, to the natives the building is like a revelation. I do not know of any way in which we could have so impressed this community with the dignity, beauty and primitive purity of the Gospel, "according as this Church hath received the same" as by the visible manifestation of the process of construction now going on.

As I have made myself responsible for

the form this building is taking, and for two years have made its every line and feature the subject of daily thought and study, perhaps it is not consistent with perfect modesty to call attention too loudly to what I consider to be its merits. But when it is taken into the account that we had a very irregularly shaped lot to build on, and only some \$16,000 for a building fund, and that we are incurring no debt save the balance of some \$4,000 still due to the Board of Man-



"TO THE NATIVES, AS IT GROWS, THE BUILDING IS LIKE A REVELATION"

agers on its advance of \$10,000 for purchase of the lot, I think all who study the pictures, and all who may come here at any future time to worship within these walls, will agree that we have done well with the problem, and have not abused our trust.

It is proper that acknowledgment should be made of the numerous gifts which are to enrich the building, and the cost of which is to be added to the figures given above. The windows are to be fitted with blinds, having no glass below the upper part of the frame, with the

exception of the memorial window over the altar, it being impossible, in this climate, to use very much glass. But the designs for all these window heads, and for the sanctuary window are very beautiful.

The building of the church has had many perplexing and trying delays, owing to various causes, especially the distance of transportation. For instance, the corner-stone, owing to some misunderstanding about shipment, was long delayed in transit, and when inquiry was instituted, it was reported that

it was at the bottom of the East River! Fortunately this proved incorrect. But its place is waiting for it here. It begins to look as though the laying of the corner-stone would have to coincide with the service of consecration of the church—a combination for which I do not remember a precedent in ecclesiastical history.

The mail is soon to close, but I must take occasion to convey to the donors of the memorials mentioned below, and to all others who have helped us in this work, an expression of deepest gratitude, in which I am asked to include the wardens and vestrymen of the Church of St. John the Baptist, San Juan.

A Cathedral Church and a Bishop's House for Salina

BISHOP GRISWOLD, of Salina, has received the promise of one friend to build a memorial church in the town of Salina, as the central church of the district. Another has agreed to erect an episcopal residence. "From every part of the district," the Bishop says, "encouraging reports are coming in." There is great need at present of two more missionaries who can turn to the best account the important opportunities which are now open.

Memorial Gifts to the Church of St. John Baptist, San Juan

SANCTUARY Window: "The Baptism of Our Saviour," From friends of the late Senior Warden, Mr. Francis Dumaresq.

Transept Window: "The Annunciation," From the sisters of Miss Sarah Emery, of Newburyport, Mass.

Transept Window: "The Ascension," From Trinity Church, Watertown, N. Y., Bishop Van Buren's birthplace.

Rose Window, From the Right Rev. George W. Peterkin, D.D., formerly Bishop in charge of Porto Rico.

Window over the entrance portal, "The Four Evangelists," In memory of Mr. E. Herbert Noyes.

Eight windows, with angel faces, each a separate study, from the following: Junior Auxiliary of St. James's Church, Danbury, Conn.; Dwight Jarvis Osborn, Norwalk, Conn.; Sunday-schools of St. John's Church, Washington, D. C.; of St. John's Church, North Haven, Conn.; of Christ Church, New Haven, Conn.; of Christ Church, Rye, N. Y.; of St. Paul's Church, Norwalk, Conn.; of St. Peter's Church, Albany, N. Y.

Windows with ecclesiastical designs, in the vestry and organ chamber, one in memory of the little child of Rev. and Mrs. C. S. Sargent, of Indianapolis, Ind., the other from the Sunday-school of Christ Church, West Haven, Conn.

The Altar of caen stone and marble: In Memory of Mrs. Elizabeth Clarke, of Ansonia, Conn. It has the Paschal Lamb in the front panel, and the Lord's Supper in the reredos.

The Pulpit: From the Sunday-school of Trinity Church, New Haven, Conn.

The Font: From the women of St. Stephen's Church, Lynn, Mass.

The Lecturn: From the Diocese of Massachusetts.

The Font Cover, Sanctuary Chairs, and Brass Rail in front of choir: From a fund contributed by the Woman's Auxiliary of the Diocese of Chicago.

The Choir Stalls: From the Sunday-school of St. Paul's Church, Richmond, Va.

The Bell: In memory of Mr. Theodore E. Smith, bears, beside the memorial inscription, cast in the metal, the words, "*Verum Laudamus Deum*,"

Church Students and Missions

Some Notes of the Recent C. S. M. A. Convention

BY J. HOMER DEIS

THE sixteenth convention of the Church Students' Missionary Association met at Huron College, London, Ontario, December 8th to 10th, 1903. As the convention was held at an unusual distance from the centre of the association's greatest numerical strength the meeting was necessarily much smaller than most of its predecessors. Eleven of the thirty-nine active chapters were represented by twenty-three delegates. The attendance of men from the divinity-schools was satisfactory, but as much cannot be said of the representation of the colleges and universities. The convention throughout was marked by a spirit of genuine vigor and interest, and has undoubtedly contributed not a little to the development of the association. The work of the convention was naturally divided into business meetings and devotional or conference sessions.

To review briefly the business sessions, it became evident early in the meeting that the delegates desired to locate the weaknesses of the organization and to correct them. Several changes were made which promise solid development.

1. The object of the association was broadened by including the presentation of the claims of the ministry.

2. Provision was made for the issue of charters to the present active chapters and all future applicants.

3. The Executive Committee was instructed to appoint a missionary committee of not less than fifteen clergymen, who would open their churches in the interest of a C. S. M. A. service. This plan will, it is hoped, not only yield the funds necessary for larger work, but will also do much toward arousing interest in and giving accurate information concerning the movement.

4. Presuming that the above plan would, when matured, supply a basis of action, the convention then instructed

the Executive Committee to secure some person, either layman or clergyman, who was mentally, morally, and spiritually capable, to give his whole time to the important work of a travelling secretary.

5. The Executive Committee was re-elected.

6. Mr. J. J. Cogan, of the Berkeley Divinity-school, was elected vice-president for the ensuing year.

7. The convention accepted the invitation from the Virginia Theological Seminary for the next annual meeting in January, 1905.

The quiet hour on Tuesday afternoon was conducted by the Rev. Dyson Hague, M.A. His remarks on the qualifications required of one who volunteers for work in the foreign field served as a fitting introduction to the convention. The opening talk at the general meeting Tuesday evening, made by the Rev. William C. White, Canadian missionary in Fuh-Kien, China, was one of the finest of the convention. After discussing the great need of school-teachers and medical missionaries in his particular field, Mr. White passed on to the consideration of discouragements and encouragements. The physical, mental and spiritual hardships of the work were dwelt upon in a realistic manner. The spiritual growth of the Chinese and the fidelity of the converts are great encouragements to one working among them. In the miracles of grace that are performed, the speaker said, God's hand may be plainly seen. Under this source of encouragement, Mr. White cited experiences similar to those recorded in the New Testament. Dr. L. N. Tucker, Secretary of the Missionary Society of the Church of England in Canada, closed the evening with a powerful "Call for Volunteers." While money is needed for the missionary enterprise, the imperative need is men. The insufficiency of the money of the rich, and the organizations of the

wise, make us look to God for men. Not only pray, not only give, but go into all the world and preach the Gospel.

On the morning of December 9th, there was an early celebration of the Holy Communion, Morning Prayer, and a very helpful meditation by the Rev. J. R. S. Boyd, missionary in Fuh-Kien. The afternoon was given to addresses on the C. S. M. A. The Rev. Edward Henry Eckel, founder of the movement, read a paper on the "Past," which supplied many valuable details concerning the history of the association. Mr. John W. Wood, a member of the Executive Committee, discussed the "Present," by reading the report of the Executive Committee and giving some account of the present service of former student members of the association. Mr. Henry A. McNulty concluded the meeting by a strong and enthusiastic talk on the "Future."

The subject for the eight o'clock meeting was "The Bible in Missionary Work." The speakers were Bishop Baldwin, the Rev. Bernard Bryan, of Toronto, and the Rev. Dr. Pott, of Shanghai.

The Wednesday morning programme was duplicated on Thursday. In the afternoon the subjects "Principles and Methods," "The Missionary Motive," "Methods in the Field" were discussed by Dr. Pott, Mr. White, Mr. Shields Boyd, Mr. Robinson and Mr. Davidson. At night Dr. Pott spoke on the mission field in China, and Mr. Robinson upon the work in Japan. The Rev. C. C. Waller, Principal of Huron College, closed the convention with an address, "The Field is the World."

The delegates were unanimous in thinking that the meetings had been instructive and inspiring. The talks were by men, for men. For the most part the men who spoke were from the field and dealt with practice, not theory.

An account of the convention would be incomplete if it failed to mention the courteous and brotherly spirit in which the delegates from the South, East, and West were welcomed and cared for by those of the North.

Our Mid-Pacific Mission

IT is not generally understood how large and important a field, relatively, the Church has in the Missionary District of Honolulu. The Island of Hawaii is nearly as large as all the other islands of Polynesia together. Its actual area is about equal to the State of Connecticut. The remaining islands embrace about 2,000 square miles additional.

Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, at present in the East, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name.

Africa:	Miss Mahony.
Georgia:	Rev. J. J. Perry, 230
White & Colored Work:	Stratford Road, Brooklyn, N. Y.
Oregon:	Rev. M. J. Goodheart.
Spokane:	Bishop Wells.
The Philippines:	Miss Thacher.
Work among Indians:	Rev. F. W. Merrill, of Oneida, Wis.
Work among White Mountaineers:	Rev. Walter Hughson, Archdeacon of Asheville. Mr. Hughson will be in the vicinity of New York during January and February, and in the vicinity of Chicago, March 6th to March 15th. Mrs. Hughson, who will accompany the archdeacon, will be prepared to receive invitations to speak to branches of the Woman's Auxiliary.
West Virginia:	Ven. B. M. Spurr.

The Reverend Arthur S. Mann

Educational Missionary to China

BY THE REVEREND CHARLES F. BLAISDELL

THESE are some men whom to know is better than the reading of many books. The Rev.

Arthur S. Mann is one of them. The habits of observation and thoughtfulness, combined with a faculty of adaptability, have resulted in making him a well-rounded man in character.

He was born in New York City in 1878, removed to Buffalo in childhood, where he received his common school education, and his Church training in St. Paul's parish. He graduated from Yale in 1899, standing ninth in his class and receiving an election to Phi Beta Kappa. At the General Theological Seminary he was a member of the class of 1902 and graduated fourth in the class, receiving a B.D. After his ordination to the diaconate, by Bishop Walker, in

May, 1902, he travelled abroad for four months. Upon his return he was assigned to St. Paul's parish, Rochester, N. Y., where he took charge of All Saints' mission, remaining there until his appointment to his foreign post. His father is the well-known physician and surgeon, Matthew D. Mann, M.D.

The writer well recalls the surprise that was excited in the seminary in the winter of 1901 by the announcement of

Mr. Mann's decision to go to China. Not a word had he spoken of his purpose until his decision was made. Not that we did not expect the highest from him, but rather was it, that we had planned in our minds other things for him. Few men in his class had the knowledge of books and of men which

he had; indeed few young men go out into life with such breadth of mind and spirit as does Mr. Mann.

Combined with his well balanced mind is a robust, devout, religious nature which has as its central thought service. The son of noble and loyal Church parents, he has had implanted in his life a sturdiness of character which will fit him to do his chosen work.

As a teacher, his conceptions of life and its duties cannot do other than inspire those who

come under his care. He is a young man to whom much has been given, and who realizes that of him much will be expected. These expectations he will realize, not because he would please his friends, but because it is his nature to think and struggle for the highest and the best.

Mr. Mann is to be associated with Dr. Pott in the work of St. John's College, Shanghai, sailing with him from San Francisco, January 7th.



THE REV. ARTHUR S. MANN

His First Convocation in the Mission Field

Some Impressions of a New-Comer in Boisé

BY HIMSELF

ON the old Lewis and Clarke trail across the continent the little city of Boisé has grown up beside the old fort and is a supply point for the towns of southern Idaho, as the fort once was for the scattered settlers' cabins. Here the annual convocation of the Missionary District of Boisé met recently, and The New-comer listened to the veterans as they compared experiences and points of encouragement.

"How many miles did you have to travel?" said the Bishop to the pioneer worker from the Indian Agency at Fort Washakie. "A hundred and fifty by stage across the 'Bad Lands' and then 650 by rail, Bishop." "And how long is it since you have been able to attend a convocation?" "Twenty-one years, Bishop." With a smile at The New-comer the Bishop said: "I have travelled 34,000 miles myself this year, 1,500 of it by stage." And The New-comer began to realize what it means to have a line of stations 1,000 miles long and only ten clergy.

He was in a missionary atmosphere. The value of work for the Indians needed no argument when he heard of the burying alive of the aged, the desertion of infants and the human sacrifices that had been customary among tribes within the district before the teaching of Christianity. Hearing from another worker in the second largest town in Idaho that the Mormons had the strongest religious organization there, and from a third, that in his town there were twenty-six nationalities represented, he began to see that Western missionary methods need to be many and flexible.

The report of the Committee on Education soon called his attention to places where the limitations of the cross-roads school-house almost compel thoughtful parents to send their children to boarding school. But the scarcity of Church schools and the limited number of their

scholarships force many to choose between leaving their children half-educated and turning them over to other schools, which, with unsalaried teachers (lay brothers and sisters), can offer an education at half the usual tuition fees, for the opportunity of training the children as Roman Catholics.

The Committee on Hospitals in the same way justified its existence to The New-comer by reporting such facts as these:

1. St. Luke's Church Hospital, which was started in Boisé a little more than a year ago, by the gift of \$800 from a worker in an Indian mission, has been forced to turn away for lack of room as many as it was able to receive. Moreover it has paid expenses. But it cannot secure the enlarged quarters needed without outside help.

2. From Pocatello, a railroad centre with large repair shops, the nearest hospital is in Salt Lake City, 171 miles away.

3. In the whole district under Bishop Funsten, twenty-three times the size of Connecticut, with a rapidly increasing population, there are, besides our own hospital, but two others. One of these is a Roman Catholic institution and the second is the state hospital, 600 miles away. The new recruit for the Boisé District listened and began to see the duty to reach sick souls through sick bodies.

The discussion on the Missionary Apportionment showed the people glad to do their share. As one man had phrased it in a local vestry meeting: "We must keep up the missionary offering if we can't heat the church." And it was no wonder that when the question of a change in the name of the Church was brought up in the midst of such reports of the work, that the motion, "*Resolved*: That it is the opinion of this convocation that a change in the name of the Church is inexpedient and unnecessary,"



"FROM POCA TELLO, A RAILROAD CENTRE WITH LARGE REPAIR SHOPS, THE NEAREST HOSPITAL IS IN SALT LAKE CITY, 171 MILES AWAY"

was passed without discussion or dissenting vote.

Indeed the practical side of Christian work seemed uppermost in all the meetings. The Woman's Auxiliary session developed the fact that in spite of the smallness of many of the congregations, half the mission stations have active auxiliaries.

The Bishop's report stated that during the year the number of communicants has increased eight per cent., the number of churches has, by the erection of five without debt, been increased twenty per cent., and the Sunday-school membership has increased fifty per cent. in scholars and fifty-eight per cent. in teachers.

The convocation is over, and The New-comer goes to take charge of his station with the memory of Boisé's church and rectory, Church school and hospital as a challenge and a prophecy for his own centre of work. The Bishop is starting on a 2,000 mile episcopal visitation and part of the way they travel together. As they talk of the future of the district the noise of the train almost drowns their voices, and the Bishop's answers reach his companion very much as follows:

"Apart from my support, only \$2,400 is given me by the Board of Managers for the work among white people in my jurisdiction."

"I have ten men and I need twenty."

"Four hundred dollars added to the local contributions will support a man."

"Yes, \$4,000 would keep the ten new men I need in the field for a year."

"The hospital addition will accommodate twenty more patients. We shall still pay expenses, but I must have help to pay the cost of building."

"It was a good investment, however, and it was a necessity."

"Five thousand dollars endows a bed, and \$10,000 would clear all indebtedness. I have faith that it will come."

"Good-by. You have plenty of work before you, but the place is a very important one, and is already a centre. I know you will succeed. I shall stop on my way back in a couple of weeks to see you if I can."

And the Bishop goes on to hold services in hall and school-house while The New-comer remains to take charge of the mission church.

LAST year All Saints' Hospital at South McAlester, Indian Territory, gave 10,143 days of treatment to 944 patients, at a total expense of a little over \$13,000. Its earnings amounted to over \$12,000. If it had the assurance of regular annual gifts of about \$1,500, much of the burden of maintaining it would be lifted from Bishop Brooke's already heavily weighted shoulders.

A Missionary Physician's Work in the Philippines

DR. C. RADCLIFFE JOHNSON, who went out to Manila last summer to join Bishop Brent's staff, as a medical missionary, writes of the beginning of his work:

"Though we are still living in camping-out fashion, our things not yet having put in an appearance, I am settling down to work, having had first to go before the Board of Medical Examiners of the Board of Health to qualify for practice. My work is extremely interesting, and will be more so when I acquire a working knowledge of the language, and get things running to my liking. There is great need of a hospital; we, I think, can reach so many of the natives and do so much good, especially amongst the women and children. The mortality amongst the native children under five years is over fifty per cent., due largely to improper care at birth, improper food and unhygienic surroundings with overcrowding. Families of eight and twelve live in little shacks hardly large enough to shelter a horse. With only a dispensary service, I find it necessary to turn away patients that should have hospital treatment. I have succeeded in borrowing a tent and six cots from the Board of Health. It is erected in the rear of the dispensary to use as a temporary ward, and we have begun to train some of the native women as nurses. With practically no money for running expenses it will be quite a problem. Still I hope to make ends meet. It is my desire to have sufficient private wards for pay patients, of which with the present lack of hospital facilities here there would be many. They would pay a large proportion of our running expenses.

"We all hope that Miss Thacher will succeed in arousing much interest in our projected hospital, and will raise sufficient funds to at least get things started properly. I gave her a list of many things that we need, and hope that she will come back loaded.

"Just as I had gotten this far last night, an illustration of the crying need of a hospital occurred. I was summoned to see an old woman who had been sorely burned by the explosion of a native lamp (simply a glass filled with kerosene in which is a floating wick); the burning oil had flowed over her face and neck and practically her entire body. I took Miss Oakes with me and we did what we could to relieve her, but the burns were so extensive that she died this morning. We had to dress the burns as she lay on the bamboo floor of a native hut, probably ten feet square, surrounded by her relatives and an abundance of filth. She could have been cared for much better and her life at least prolonged had we had her in a hospital where she could have been carefully watched."

It will be remembered that Miss Thacher, to whom Dr. Johnson refers, is one of the nurses attached to the Philippine staff. During her furlough in this country she has been doing telling work in giving information about the Philippine mission, and in arousing interest in the proposed hospital. While not as much aid as might have been hoped for has come for the fund for a permanent building, Miss Thacher has been greatly encouraged by the responses she has received to her requests for gifts to furnish beds for the hospital, at a cost of \$50 each. As a beginning the hospital is to have thirty beds. Twenty-seven of these have already been provided. If readers of *THE SPIRIT OF MISSIONS* desire to give the remaining beds, or in other ways to help the hospital, we should be glad to hear from them as quickly as possible. Miss Thacher returns to Manila early in the new year.

One greatly appreciated gift to the hospital, which will be of immediate use in the present tent wards and dispensary, is a large modern instrument case of iron and glass, for use in the operating room. It is given as a memorial to a lad who died a year ago. Other memo-

rial gifts can be suggested by the Editor, if readers will communicate with him.

Dr. Johnson, like every one else who has gone to the Philippines, has been dismayed at the cost of living. So meagre are missionary stipends when compared with Manila prices that Dr. Johnson fears he may be obliged to surrender his life insurance. Perhaps some of the business men who read *THE SPIRIT OF MISSIONS*, and who realize the necessity of such protection for Dr. Johnson's family, will indicate to the Editor their willingness to make it unnecessary for Dr. Johnson to allow his policy to lapse, as he may otherwise be compelled to do.

New Mexico and Arizona Notes

BY BISHOP KENDRICK

IMMEDIATELY on my return from the Missionary Council, I made a visitation of the Pecos Valley, in New Mexico and Texas. I spent three Sundays with our three missions at Carlsbad and Roswell, N. M., and Pecos, Tex. These missions are doing well. The Rev. Norman F. Marshall, from West Virginia, is our new missionary at Carlsbad, and he has taken strong hold of the people and the work. He has secured a rectory, and I found him living in it with his family, who had just arrived. We have the prospect of a candidate for priest's orders who will live at Carlsbad, and who will be a general missionary up and down the valley. This will be a decided advance. The Pecos Valley is one of the most important sections of New Mexico. It is being developed and has an English-speaking population. We have made a good beginning for the Church, and it seems to me that our new work in New Mexico should chiefly be done, for some time, in this valley. With two resident missionaries and a general missionary, we shall have a good clerical force for present needs.

THE REV. JACOB M. WHITE, of the Diocese of Southern Virginia, has just gone to Alamogordo, N. M. This is one of our new towns, and it seems to have resources that will be permanent. We have some twenty communicants and considerable interest has been expressed. This is our most recent venture for the Church in New Mexico.

DECEMBER 6th I spent with the Rev. Franklin Davis, at Las Cruces and Mesilla Park, N. M. He is of the last year's graduating class at the Alexandria Seminary, and is our youngest missionary, both in years and orders. He is doing well. His youth commends him to the young people of the college, in the neighborhood of which the church has been built, and he seems to be gaining an influence with them.

WORK has been commenced on the extension of St. John's Church, Albuquerque, N. M. The Rev. E. Jay Cooke is temporarily in charge at St. John's. We hope that he will stay with this important parish.

MISS THACKARA writes from the hospital that she is very much pleased with the new doctor on her staff, Dr. Mooman, who had just gone out for his first trip on the reservation with a well-filled medicine case. This sort of missionary work is a joy to Miss Thackara. She is trying to get money enough to provide the support of the nurse whom she needs as an assistant.

I HAVE asked the rectors and missionaries who have a single congregation to give one Sunday every three months to vacant missions that are within reasonable reach, and so to provide, till something better can be done, for several small congregations that are suffering for want of attention.

VERY sad, the death of Bishop Leonard. He and I were very close to each other.



MR. AND MRS. BILLY FISHTAIL, TWO OF THE POINT HOPE
ESKIMOS CONFIRMED LAST AUGUST BY BISHOP ROWE

In the Land of the Midnight Sun

BY THE RIGHT REVEREND PETER T. ROWE, D.D., BISHOP OF ALASKA

MY visit to Point Hope last August marked the close of another official and happy year of work. My prior visit was made three years ago. To reach Point Hope oftener than this is not an easy matter. Several incidents make this year's visit one monumental and worthy of note.

The first in order of time and importance was the ordination of Dr. Driggs to the diaconate. This honor was due him after so many years of true and faithful service—of lonely life and unselfish toil, the fruits of which are now appearing. Besides, the needs of the people and the work demanded it. Three years ago I received his application; the standing committee acted favorably, and his examination, which I conducted myself, was satisfactory, and I accordingly arranged for his ordination.

Thursday, August 6th, the Feast of Transfiguration, was chosen for the service. It was an ideal Arctic summer day. At the appointed hour, the bell rang out its clear call and soon the "spit" was alive with the Eskimos issuing from their *igloos* as rabbits out of the ground, a picturesque group in their varied skin

and drill *berugas* as they came toward the school-house. There were 200 or more. I think they understood the meaning of the service, for I had explained it to them the day before through a native interpreter. They filled the school-house, transformed into a chapel as far as our means permitted. The service was held. Many of the younger natives seemed able to repeat intelligently the Creed, the Lord's Prayer and the Ten Commandments, while all sang the several hymns. They were intent, reverent and interested. The doctor received the Holy Communion—"the first time in seven years," as he said to me with tears in his eyes. What a deprivation to this lonely banner-bearer of the Cross so far off! After service the natives pressed round and shook our hands, so touched were they with this blessing conferred on their friend and leader of thirteen years.

Sunday, August 9th, was appointed for the confirmation of such candidates as Dr. Driggs felt he could present. The days preceding were spent in examining them. I was happily surprised with their knowledge, brightness, intelligence and ability to answer the questions of the Catechism. Their understanding of the

truth, of their duty as confirmed Christians, was most satisfactory to me. Again the bell called them to service—the same congregation. First came some to be baptized, others to be married; then seven young, reverent, noble-looking men and women knelt to receive the blessings of “the laying-on of hands.” The first natives so far north, the first Eskimos, to be confirmed and become communicants of the Church. It is an event happy to relate, encouraging and blessed to me. These fresh recruits received their Communion as reverently, as intelligently, as one could wish to see. The services lasted for hours. The building was filled. The heat was intense, for the building is made for winter use, and we all dripped and dripped with perspiration, for though the thermometer registered but 64°, yet in this Arctic place that means very hot weather.

I have not the time to describe the conditions of the Eskimos at Point Hope,

beyond saying that they are regarded as the best, most reliable and most improved along the Arctic coast. Many can read, write and speak in English. I found some with “diaries” well written and, as they said, “all the same as doctor.” They do not seem to lack for food, the supply of which is chiefly furnished by the seal, walrus, polar bear, fish, etc. But their clothing is becoming a serious question. I am trying to solve this and see if I cannot help them. Two of our young men earned the right to, and possession of, a small herd of reindeer each, but for some reason were ordered to go to Point Barrow by the Government Agent, which seems to me—with the facts as I know them—most unfair to our mission and most inexcusable. Under a strong protest the order has been given to have them returned to the place they belong. If herds of reindeer could be raised and maintained here, the question of clothing would be met.

My visit to Point Hope was most sat-



THE CONGREGATION AT POINT HOPE. BISHOP ROWE'S HEAD IS JUST DISCERNIBLE IN THE CENTRE

isfactory and encouraging. The weather was delightful—the sunshine constant—no night. Everywhere on the spit there bloomed the blue and white forget-me-nots and other flowers. I fared sumptuously on whale, black-skin, *cherugas*, etc., enjoying these with the relish of an Eskimo, once I had overcome my scruples.

Their winter homes, called *igloos*, are strange places, though most suitable for the climate. You enter them through a small hole, drop six feet, then crawl on hands and knees along a dark passageway, finally emerging into a room ten by ten, lighted from the top by a window of semi-transparent skin, which in the winter is protected by a large cake of ice, more or less transparent. It re-

quires some acrobatic skill to enter and get out of these winter homes. Though the interior is rather oppressive with the odor of ancient blubber, yet I can imagine that they are comfortable in the Arctic winters.

I was sorry for Dr. Driggs when he learned that no one had come with me to relieve him, so that he could visit home and friends for the year 1904-1905. *He must not be disappointed again.* Surely some one may offer himself for this duty

before the spring of 1904. The mission is a far off one, lonely, isolated, it is true. But the conditions are attractive, the work is most interesting, and the solitude means much time for reading and study.

The U.S.S. *Thetis* returned early on the morning of August 10th. She had

encountered the great ice pack off Icy Cape, and, unable to proceed, turned back. I had not expected her for several days. This year has been an unusual one. The ice was very bad. It only moved away from Point Hope a few days before our arrival. Up to the time I left him the ship with the year's supplies and mail for Dr. Driggs, had not arrived. After saying good-bye to the natives and Dr.



HOMES OF THE KING ISLAND CLIFF DWELLERS

Driggs, after these few busy, happy days, the *Thetis* weighed anchor and we were soon out of sight of the long, low spit, at the point of which lies the village of Tigara and our "uttermost" mission in the Arctic, St. Thomas's. We sailed to Kotzebue Sound, the Diomed Islands, Whalen Bay on the Siberian coast north of East Cape to Cape Prince of Wales, Port Clarence and King's Island. At the latter place we went ashore, for the sea was smooth and permitted us to make a

landing. The natives of King's Island are noted as being the "Arctic cliff-dwellers." The island is small, but with high, bold, precipitous sides.

The village was uninhabited—only the dogs remained. The homes are curious; are high up on the cliffs and hollowed out from the walls of rock. Here is a great, natural cave which is their "cold storage" house. It is very difficult to enter; few, indeed, are the white men who have ever visited it. But the conditions were favorable and so we made the experiment. Smooth as the sea was, yet we had difficulty in landing on the rocks. There followed a climb along the edge of cliffs overhanging the sea, then at the face was a precipice of ice and snow. By means of lines we climbed over this, and with lanterns penetrated this wonderful cave. At its extreme end we could not fail to see the use which the natives had made of it. Everywhere it reeked with ancient oils, meats, and clinging on rocks below and above was blue-mold with ample whiskers, all indicating that for many generations the natives lived here and made use of this natural refrigerator, as they do to-day. We were glad to have seen it—more glad when we had emerged from it.

It is a pity that these natives have never had given them the help and blessing of a school or mission. By reason of their visits to the coast, even to Nome, in

their great *oomiaks*, they perhaps get some contact with these higher influences, though I fear they are much more terribly influenced by the evils which they see and which they are unable to withstand. How to deal with these scattered few remnants of a once great people is a question hard to determine.

St. Mary's Mission, Nome

The *Thetis* anchored off Nome early on August 19th, and in a short time I was put ashore. The Rev. Mr. Bloor left the next day on his year's leave of absence. I hope to remain until the arrival of his successor, the Rev. Mr. White. I shall then leave for some point in the interior, there wait until winter sets in—freeze in—and begin at once my winter's journeyings.

This makes my second visit in Nome within the year. I have had two confirmations on this visit, confirming fourteen in all. Our work has been very satisfactory, the mission is in very good condition and the outlook is encouraging. St. Mary's Guild has been a prominent factor in philanthropic, as well as Church, work. It promises to aid me in extending the work and presence of the Church in the regions surrounding Nome. Mr. Bloor has done such service as to win for himself the love, esteem and deepest regard of the public in general.



THE BELL AT POINT HOPE: A LONELY
SENTINEL OF THE ARCTIC COAST

This bell was given by a Brooklyn layman to the Point Hope Mission in order that Dr. Briggs might by it call his Eskimo friends to church and school. The Eskimos have no clocks or other means of keeping track of the time. Owing to the great scarcity of wood at Point Hope, the bell tower is a low one.

The Meeting of the Board of Managers

December 8th, 1903

THE Board of Managers met at the Church Missions House on December 8th. There were present of the elected members: The Bishops of Albany (Vice-President) in the chair, Pennsylvania, New Jersey, Pittsburgh, New York, Nebraska, Central Pennsylvania, Washington, Connecticut, Rhode Island and Long Island; the Rev. Drs. Eccleston, Huntington, Applegate, Greer, Vibbert, Anstice, Alsop, Perry, Nelson, Stires, McKim and Parks; and Messrs. Low, Mills, Chauncey, Thomas, Goodwin, Mansfield and Capt. Mahan and Messrs. Butler, King, Morris and Pell-Clarke.

The chairman announced the deaths of the Right Rev. Dr. Abiel Leonard on December 2d and of the Right Rev. James Addison Ingle on December 7th, and offered fitting prayers. The Board directed that a memorial service for these departed bishops should be held in St. Thomas's Church, New York, on Sunday afternoon, December 20th.

The Treasurer, present for the first time since his illness, reported that the receipts applying upon appropriations to December 1st were \$49,468, or an increase of \$2,236 as compared with the corresponding date last year. It was stated that the total of appropriations, including the deficiency on August 31st, was \$800,102, of which \$439,654 was for Domestic Missions and \$364,448 for Foreign Missions.

On nomination of the Presiding Bishop the Rev. Henry Forrester was reappointed, in accordance with the instruction of the Board of Missions, to counsel and guide the workers in Mexico who have asked for the fostering care of this Church.

From the Anna Mary Minturn Fund income \$250 were appropriated, to finish a church at Hillyard, Washington.

The Bishop of Salina reported that one person had promised to build a memorial church for a cathedral in Salina and an-

other to give a bishop's house. He has been receiving encouraging reports from every part of his district.

The Secretary of the Commission on Work among the Colored People reported the appropriations to the Southern bishops for such work for the first quarter of the present fiscal year, which are substantially the same as those previously made.

Four communications came to hand from bishops having appropriations for domestic missionary work, and their requests with regard to appointments, etc., were approved.

Letters were submitted from Bishops Holly, Graves, McKim and Partridge. Bishop Ferguson wrote that he had invited Mrs. Paulus Moort to return to the field for work in connection with the Girls' Training Institute on the St. Paul's River.

It was stated that the Rev. Dr. Pott, during his visit to this country, had raised within about \$4,000 of the amount required to complete these buildings, and the Board expressed its appreciation of his work by adopting the following resolution:

"That, in view of the importance of the Rev. Dr. Pott's return to China early in January in order that he may be present at the Commencement and begin his work for the term at St. John's College, the Board heartily acquiesces in his request to sail on January 7th, and that the Board hereby expresses to Dr. Pott its sincere appreciation of his arduous, self-denying and successful labors in the gathering of the fund necessary toward the enlargement of St. John's College."

Dr. Pott proposes to return to China early in January in order that he may be present at the Commencement and begin his work for the term at St. John's College. He also wrote of the very suc-

cessful conference of the bishops in China, which was held in Shanghai in October, when all the bishops were present with two exceptions. He thinks that the ties between the two Churches, English and American, are more strongly cemented by reason of the conference. Bishop Ingle was in attendance. Bishop Graves is very anxious for the appointment of two young men, to be out there by the autumn of 1904, to fill a vacancy which will probably occur before that time. Says to send the best men that can be found, as they only will be available for his purpose. A number of interesting letters were received from other missionaries in Shanghai.

Bishop McKim once more takes occasion to urge the speedy provision of \$2,500 for a house for the ladies at Sendai. They are occupying a Japanese house, which can be warmed only by charcoal braziers, and the climate is cold.

The Committee on Audit reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

The officers were re-elected and the standing committees were appointed for the ensuing year.

The Rev. Louis C. Washburn, D.D., of Rochester, N. Y., was elected to membership in the Board to fill the vacancy caused by the resignation of the Rev. Dr. Lines, and has since accepted.

Announcements

Concerning the Missionaries

Alaska

THE REV. CLARENCE S. MULLIKIN and wife left Washington November 25th and sailed from Seattle by the steamer *Valencia* December 8th, for Sitka.

Porto Rico

At the request of Bishop Van Buren, Miss Florence Galloway, of Puerta de

Tierra, was appointed by the Board of Managers, at its meeting on December 8th, as teacher of the school at the place mentioned.

Honolulu

THE RIGHT REV. DR. RESTARICK, returning to his field, left New York December 6th; expecting to sail from San Francisco by the steamer *China* on the 12th.

Tokyo

THE REV. JAMES CHAPPELL and family, who sailed from Vancouver by the steamer *Empress of Japan* on November 2d, arrived at Yokohama on the 16th of that month and proceeded immediately to Tokyo. Mr. Chappell has been assigned to work at Sendai.

MISS BERTA R. BABCOCK, who sailed from San Francisco by the steamer *Siberia* October 23d, reached Tokyo November 10th. She will return to duty at Aomori.

Honolulu and the Apportionment

THROUGH a much-regretted oversight, the name of the Missionary District of Honolulu was not included in the first published lists of the dioceses and missionary districts which had given the full amount of their respective apportionments. Honolulu not only succeeded in doing this promptly, but gave \$100 more than its apportionment of \$250. One other point is worth noting. When the Board of Managers made the apportionment for 1903, it was thought that missionary districts like Honolulu, which is in many respects a foreign district, could hardly be expected to accept a definite apportionment. Early in the year, the Bishop, noting the omission, asked that some amount be assigned to the district.

The Sanctuary of Missions

The Christian's Burden

BY REBECCA S. PRICE

TAKE up the Christian's burden!
In haste seek those in need,

The weary, heavy laden;

Care not for race or breed;

To lighten hearts o'ershadowed

With ignorance and sin,

Oh, hasten with love's burden,

The heathen heart to win.

Take up the Christian's burden!

And think of Him who bore

For us a load of sorrow,

For us earth's mantle wore!

Say, will ye wait and stumble,

And fear, ye know not where,

The road, though dark and rugged,

His hand will guide you there.

Take up the Christian's burden!

A great and glorious one;

Go seek the far-off islands

Where Christ is all unknown;

There midst earth's fairest treasures,

Bring light from Heaven above,

And teach our darkest brother

The White Man's work of love.

Take up the Christian's burden!

Heaven's gift alone to thee;

The White Man's sacred calling,

To set the captive free!

Go, then, with joy returning

The gift that Christmas gave,

A White Man's western blessing,

The heathen lands to save.

Thanksgivings

"We thank Thee"

For the life and example of Bishop
Ingle. Page 10.

For the memorial gift for the build-
ing of the Church at Wuhu. Page 8.

For the completion of the St. John's
College Building Fund. Page 9.

For the progress of the Mission in the
Philippines and Porto Rico.

Intercessions

"We pray Thee"

To guide and comfort the American
missionaries and the Chinese Christians
left without the leadership of Bishop
Ingle. Page 3.

To over-rule the international differ-

ences between Japan and Russia to the
welfare of the world and the progress
of Thy Kingdom.

To bless Dr. Pott and Mr. Mann, as
the one returns to, and the other be-
gins his work in China. Page 41.

To give strength to the Presiding
Bishop to bear the additional burdens
placed upon him through his care for
the District of Salt Lake, and to give
courage to all workers and communi-
cants deprived of the leadership of Bish-
op Leonard. Page 6.

To bless the work among the moun-
tains of Kentucky. Page 56.

To guide the discussions at the Kan-
sas City Conference. Page 34.

O GOD, who as at this time, by the
leading of a star, didst manifest
Thy Only Begotten Son unto the world;
Mercifully grant that we who know
Thee now by faith may make known
Thy love to all who are sinful, ignor-
ant, erring and uncared for. And since
Thou hast entrusted unto us the knowl-
edge of Thy truth and the gifts of Thy
bounty, help us to use them as good
stewards, to the glory of Thy Name and
the salvation of men, through Jesus
Christ, our Lord. *Amen.*

ALMIGHTY GOD, with whom do
live the spirits of those who de-
part hence in the Lord, and with whom
the souls of the faithful, after they are
delivered from the burden of the flesh,
are in joy and felicity; We give Thee
heartly thanks for the good examples of
all those Thy servants [especially the
Bishops of Salt Lake and Hankow],
who, having finished their course in
faith, do now rest from their labours.
We beseech Thee, give us grace so to
follow in their steps that with them we
may be partakers of Thy Heavenly
Kingdom. In Thy mercy give wisdom
and courage to those who for a little
time are left behind. Grant that they
may both perceive and know what
things they ought to do, and also may
have grace and power faithfully to ful-
fil the same; All which we ask in the
Name of Jesus Christ, our Lord. *Amen.*

THE WOMAN'S AUXILIARY

To the Board of Missions



THE OLD ST. JOHN'S, SALT LAKE

Now replaced by a new building

Parish Visiting in Salt Lake

BY SARA NAPPER

ABOUT ten years ago I came from England on account of my health. I had been a school teacher, and for two years after my arrival here, I taught in the Church schools in Eureka and Layton. This was really mission work, especially in Layton, which is a Mormon settlement. After my return to Salt Lake City, I worked in St. Mark's Sunday-school, and in 1899 Dean Halsey asked me to become parish visitor for the cathedral. I continued in that work till last autumn, when Bishop Leonard appointed me to my present position, that of missionary to white people in Salt Lake City, in connection with St. Peter's and St. John's.

St. John's is situated in the southeastern portion of the city, St. Peter's in the northwestern. The blocks in this city are very large, seven making a mile, so that my work requires frequent use of the street cars. This is at my own expense, the average cost being between five and six dollars monthly.

The missions have been carried on for several years with varying success, for

this city is a difficult field. They are quite different in their sphere of work. St. John's is attended mostly by English people, who love and value the ministrations of the Church and Sunday-school. The building is much too small, and unsuited to the needs of a growing population, but when some disparaging remarks were made about it by an outsider, one of the members said to me, with much feeling: "What should I have done without St. John's Church, small and humble as it is, when my boys were young? They could never have gone regularly to the city Sunday-schools, and they would have had no religious training at the most important time of their life; it has been the greatest blessing to me." Her two boys were confirmed last Whitsun-Day, to her great joy.

It is very pleasing to see how earnest the members are to visit anyone who they think will come to church or send their children to the Sunday-school. They have been trying for some time, also, to raise the money for a new church.

The whole neighborhood of St. Peter's

mission is Mormon, and the work at present is chiefly in the Sunday-school and the Girls' Friendly Society. We have a sewing-school in connection with the latter, and several Mormon girls attend regularly, and at the close join in the service, recite the Creed and say the G. F. S. prayer. Their attendance at this class gives me an opportunity of calling on their parents. I am received very kindly, and asked to call again. Two of our Sunday-school were in the last confirmation class, and others have expressed their desire to come forward on the next occasion. The children are very fond of singing, and the older girls form the choir. I was visiting at one of the homes to-day, and when I drew near I heard the children in the yard singing, "Great Shepherd of the sheep," which is a favorite with them. Their sweet voices were singing, "Make me Thy little lamb," and their mother smiled as she noticed me listening, and said: "They are so fond of their hymns; they are always singing them."

At the time of the Lenten Offering a mother said to me: "Douglas may not have a very large amount in his mite-box, but every cent in it has been earned. He has hunted up the old bottles and rags and sold them, has run errands and helped his father in the garden, and all he gained has gone in." He is only six years old, and is in his place at Sunday-school as regularly as the day comes round.

The guild at St. Peter's is composed of earnest workers. They are busy mothers of families, having all their own work to do, but they gladly give up one afternoon a week to help the Church. Two of the older girls, under supervision, sweep and dust every Saturday, thereby saving payment to a janitor, for they want to help pay the bill for their Sunday-school papers, which they enjoy so much.

The guild works for St. Mark's Hospital at the first meeting in the month, and has been making a study of the ritual of the Church. The Mormons are thoroughly instructed in all that

pertains to their doctrine, and often ask some of our members why such and such things are done in the Church, and they are glad to be able to give them an intelligent answer. We hope later to take up the study of missions.

Part of my work is visiting strangers and sick persons, when requested by the clergy. Last summer I visited a sick woman in the hospital, a stranger. She was about to have an operation performed, and the doctors were very doubtful of its success. She was a devoted Churchwoman from the East, and had been living with her husband in a remote mining camp, so that she welcomed me warmly as one of the "family," and I was impressed by her fearlessness and trust in God. She sank gradually after the operation, and the bereaved husband turned to the Church she loved for sympathy and help. I spoke to the director of the Brotherhood of St. Andrew, and six of its members gladly volunteered to be bearers, and a quartette from the choir offered to sing; so she was brought into the church followed by her husband and myself and the clerk of his hotel, and the comforting and helpful words of our glorious service were read. The husband was so thankful that he wrote after he reached the mining camp, saying that he could never forget the sympathy shown him by the Church people.

People who come West so often fail to keep up their Church affiliations, and neglect to present their letters and make themselves known to the clergy. The conditions are so different here from the old established towns in which they have lived, that they are apt to drift into indifference, if not visited and looked after and brought into touch again with the Church. This is a very important part of my work.

During the last three months I have been instrumental in bringing to Holy Baptism six adults (three of these have been confirmed also), and ten children from three to twelve years of age, who now attend Sunday-school. My work is most interesting, for one sees so many

phases of life and hears so many experiences; while sympathy unlocks the door of many a heart, and paves the way for

a word in season which may lead the wanderer back to the Father and into the Church.

The Foreign Missionaries' Insurance Fund

A Last Message from Bishop Ingle to the Woman's Auxiliary

THE first secretary of the Woman's Auxiliary began her work in January, 1872. She found many parochial societies already interested in domestic missionary work, and busily engaged in preparing boxes of clothing and household goods for missionaries and their families. She found three formed in aid of foreign missions solely. These were in St. Paul's, Jackson, Mich., which for four years had paid \$300 annually toward the salary of a missionary in Africa; St. Peter's, Baltimore, which had two scholarships in Africa, five in China and one in Joppa; and St. Andrew's, Pittsburgh, which was supporting four scholarships in Shanghai and a Bible-woman working under Miss Fay. Scholarships were being carried, however, by twenty-two other parochial societies, and the whole sum for foreign work from such sources, from the beginning of 1872 to October, 1873, amounted to "a trifle less than \$1,500." The report of 1902-03 records Auxiliary gifts for Foreign Missions amounting to \$67,000.

In the fall of 1874, a sermon preached by Bishop Bedell, of Ohio, in memory of Bishop Auer, of Cape Palmas, led to a resolution that a greater interest in foreign missions should be awakened in the Woman's Auxiliary, and as one means to this end a definite work was set before the members. They had long known the relief of the missionary box in the home of the domestic missionary; it was now suggested that they should bring personal relief to the married men in the foreign field by paying yearly \$50 toward the insurance dues of each such foreign missionary. In the first year of this effort \$2,000 were raised for the establishment of this fund.

For thirty years contributions for

the fund have been received from branches of the Auxiliary, some of which have assumed the dues of some particular missionary and continued their payment with unfailing regularity through a long term of years. Of late years, however, the response has not been general, and at the beginning of the present year, the Auxiliary had overdrawn its account with this fund by \$402.72.

This was the condition of things when a letter came from our Bishop in Hankow, asking if the Auxiliary could not extend the benefit of the fund to all the married men in that district, as it was already doing to some among them. The reply went back that the Auxiliary was so behind in this matter, that it seemed unwise to increase the expenditures. On receiving this letter, Bishop Ingle wrote:

"Thanks for the information about the life insurance of missionaries. I cannot continue to accept a privilege of this sort, if my married clergy cannot share in it. I am very grateful for this assistance during the years that it has been extended, and hope you will accept my hearty thanks for those through whom I have enjoyed it. I should like to have my name taken from your list of beneficiaries, and all my insurance dues paid from my salary. I will write Dr. Lloyd to that effect."

Happily, before the receipt of this message, the Auxiliary had gained courage to make a renewed effort for the fund. The Maryland branch, proud of its representative at the head of the Hankow District, had gladly given the small amount toward his dues, and other branches were promising their gifts. So a letter had already gone to him, and to the other bishops in China and Japan, asking for full lists of men to receive

this benefit, and expressing the intention of trying to secure it for them all. It is a matter of thankfulness that this letter reached Bishop Ingle, so that his last words to the Auxiliary could reassure them of his confidence in their willingness to help. On October 7th, just two months before the day of his death, he wrote:

"Your letter was a great surprise to me, as I judged from a recent letter that there was no likelihood for a long time of securing any more grants toward life insurance. It is very gratifying, therefore, to see how vigorously this work is being planned, and I have no doubt

of its success. I have inquired of the married clergy of this district, and find some are already being arranged for; the others will send in their papers."

Since September 1st, 1903, there have been received for the fund \$304, which leaves \$98.72 still overdue.

Fifty dollars is the amount asked for each missionary. We hope that branches of the Auxiliary which have not yet assumed this work, and individuals who can undertake an insurance, will let us know at their earliest convenience what they will do. We wish to receive at least \$3,000 more before September 1st, to place the fund again upon a firm basis.

In the Mountain Missions of Kentucky

BY LILLIE B. MAHAN

MY field is the Lee County mission, in the "Three Forks" region of Kentucky, our chief towns, Beattyville and Proctor, lying on the north and south banks of the Kentucky River, at the junction of the North and South Forks. For four years I have had a salary as a missionary worker; but since my fifteenth year I have nursed sick folk, visited those who needed help and taught in Sunday-school. Indeed, I did for love of "mine own people" a great deal of what I do now, only in a small way and not systematically. This has been my only training, and really the only one absolutely necessary, for, up to this year, it has been all around pioneering work. Within this year, though, such great changes have taken place that more or less specialized service will be needed for the future.

This mission is about thirty years old, and may well be likened to a field. In the ploughmen and seed sowers, our ministers and teachers, we have been exceptionally blessed; but, in spite of their efforts, we have had the blights, the frosts and droughts of many adversities and disappointments. Now, however, conditions are changing; the soil

is becoming mellow and warm, and seed which has long lain dormant must be stirring and ready to spring into life. We have a most energetic minister, who thinks nothing of walking twenty-five miles a day, and who often holds three services on Sundays at points several miles apart. His ministrations to the sick and his interest in the affairs of the people are such that he is universally beloved and respected, and this feeling is not by any means confined to Lee County.

The river divides the county, and circumstances seem to make different conditions on either side, but the Church's aim and effort are the same the county over.

On the Beattyville side of the river, we have a beautiful little stone church, St. Thomas's, in which we have regular services and Sunday-school, and a building for our day-school. This church and school have invariably stood for the highest and best in scholarship, in manhood and womanhood and in citizenship, and the town at large may well be thankful for them, even leaving out of consideration their explicit teaching of the truths of the Gospel.

The old mission house in Proctor is



ST. THOMAS'S CHURCH, BEATTYVILLE

the cradle of the Church in Lee County. Four years ago, "The Gleaners," a society of Lexington people under direction of Bishop Burton and the dean of the cathedral, began the first industrial teaching known in this county, by giving to Proctor a sewing-school. This was held in the mission house, and it was, and still is, my special charge for the greater part of each year. In the next year, a month's kindergarten and teaching in cookery were added, and now these have grown to the proportions of a summer social settlement, for a month out of each summer. During this month, the house resembles nothing so much as a hive of bees, and I think a day's stay there would convert the most sceptical to the belief that this is the practical way in which to bring the greatest amount of good to the greatest number of persons.

In preparation for the settlement work, the old house was thoroughly repaired, and made scrupulously clean, and the rooms exceedingly pretty and fresh looking, with very little expenditure. Each morning the whole house was in order for the day's work by half-past eight. At that time the children and their elders were assembled, and marched from the kindergarten room, singing "Onward, 'Chris-

tian Soldiers," to the little chapel where the rector held a short service. After this the children marched back to their room, where their dear kindergartners took charge of them; the cooking class assembled in the kitchen, just back of the chapel, with their teacher; the basketry class went up on the cool upper porch overlooking the Kentucky River, to receive their instruction in Indian basketry; the boys went down to the little shop in the yard for their carpentry lessons, while the dressmaking women and girls met in the sitting-room, and everybody was ready for the day's instruction. One of the helpers had charge of "The Proctor League," which has already accomplished a great deal in the way of village improvement, clearing streets, helping in fencing the school ground, and in setting out trees. Nearly all of these settlement workers were volunteer helpers from Lexington, giving this precious month of work and still more precious thought and affectionate care throughout the year.

The general oversight of all the work, in settlement season and at all other times, has fallen to my lot. I distribute books, pictures, papers, clothing, etc., for the needy, see after those who need help, nurse sick people, teach sewing classes in



THE BASKETRY CLASS, ON THE COOL UPPER PORCH, OVERLOOKING THE KENTUCKY RIVER

the Beattyville school, hold the sewing-school in Proctor, the children's club, the club for young people on Friday evenings, the Sunday night singing, the basketry classes, play for Church services in Proctor and play and teach in its Sunday-school. Aside from this, but connected with nearly all of it, in one way or another, is the social settlement itself, the joy and crown of the whole year. The preparation for it and the care of outside affairs for it after the workers come lie also in my hands. In addition, no small amount of writing is required to conduct properly my part of all the mission affairs. Naturally no one person could ever do justice to all of these tasks, but up to this time no portion of the work has ever been entirely neglected, and all have had as much attention as it is possible for me to give them.

Now all this needs to be changed, if we are to make the best of even a few of the opportunities which are opening to us. There is quite enough to be done in Beattyville to absorb the energies of one worker, and in Proctor equally as much, or more. From all over the country the rector has requests to bring the

mission house ladies out into the country districts, many of the people offering to open their homes to them, if they will only come and teach kindergarten a little while. A portable organ has been provided, and on each Saturday during the settlement period the rector and some of the ladies go to one of the country places; he has a short service, followed by explanation of the work, and some of the kindergarten games played most cheerfully by the ladies and the people whom they are visiting. Warm friends are made in this way, and the calls for them and the kindergarten are more numerous every year. The other classes of the mission house are growing in popularity also, but not being easily demonstrated in a large gathering, the kindergarten is the chief interest.

Through our rector's influence seven Sunday-schools have been established in various parts of the county, and he has a large number of preaching stations. At every one of these points there is an opportunity of some kind, for a missionary worker, and one who could ride from point to point, suiting her instruction to the locality, would be simply an invaluable aid to his work.



AT PRACTICE, WEAVING

It is the desire of the settlement people that the mission house shall be the centre of industrial work for a time, and that cottage industries shall be one of its undertakings. Why, in view of these conditions, should not women whose hearts incline them toward such work as this, and who may be enabled to enter upon it through the United Offering of 1904, look toward this field of "Appalachian America," perhaps the Lee County mission itself, and take kindergarten training, cookery, nursing, weaving, indeed any art of craft with which they may serve the need of the mountain folk?

We can refer those who wish to know

about this work, its needs and its rewards, to the men and women who spend a month with us each year, most happily for themselves and for our people, and who seem to find here many whom they can love and respect, who return the feeling, and with interest up to the point of usury.

A bright future for the Lee County mission seems to be opening before us, if only we can procure for our children systematic Sunday-school teaching, the kindergarten and industrial training. May the United Offering furnish the means, and the Master the workers who can make it an accomplished fact!

The December Conference

THE near approach of Christmas did not prevent a goodly representation of branches at the Officers' Conference on December 17th.

Mrs. Neilson, president of the Domestic Committee of Pennsylvania, presided, and twenty-four officers from ten dioceses were present, viz.: Albany, one;

Central New York, one (junior); Connecticut, three; Long Island, two; Louisiana, one; Minnesota, one; Newark, three (one junior); New Jersey, one; New York, nine; Pennsylvania, two.

The conference was privileged in having as guests, Miss Thacher, of the Philippines, and Dr. Pott, of St. John's College, Shanghai. Each of these made a

cheering report as to the progress of their efforts to gain help for their missions. Miss Thacher had come home to tell of the need of a hospital at Manila, with thirty beds, and said that the equipment of twenty-five of these beds (at \$50 each) had been given. Two more were immediately promised by officers present.

Dr. Pott told of the \$28,000 needed to put up and equip the new building whose plans he showed; the first floor of which is to have a hall seating 500 persons, library, study and offices; the rest of the house being given up to dormitories, thus offering the advantages of the college to many new pupils. It is a matter of congratulation to the whole Church that the means for this equipment have been supplied.

After noon prayers in the chapel, the officers reassembled to listen to the reports from the different branches; of the inspiring annual meetings in Newark and New York, of the conference of Juniors in Newark and the Study Classes started there and in Pennsylvania. From Albany the desire was expressed that, through a day set apart for prayer, the women of the Auxiliary might gain a deepened sense of the importance of the United Offering and of the gifts for General Missions, and of their personal responsibility toward them. From Central New York came the wish that the interest of the Juniors in the United Offering might be quickened.

The Secretary spoke of the recent deaths of the Bishops of Salt Lake and Hankow, and the officers by a rising vote expressed their deep sympathy with the bereaved families and missionary districts, and asked that messages might be sent them.

To Diocesan Officers

The January Conference will be held on Thursday the 21st, at 11:30 A.M., in the room of the Woman's Auxiliary, at the Church Missions House.

The Conference closes promptly at 1:15 P.M., with intermission for noon-day prayers in the Chapel.

Why Is It?

A FOREIGN missionary at home on vacation was visiting in a city of 34,000 inhabitants, with over 500 communicants of the Church. It was the place where she had received her own first instruction in the Church and preparation for Confirmation, although the rector who prepared and presented her is not now there.

Three diocesan officers of the Auxiliary live in the town, and the Secretary wrote from the Missions House, suggesting a meeting for the returned missionary, both to give her welcome and to hear her story.

The officer to whom the letter was written was absent from home, with the result that no arrangements were made for the date on which the missionary could speak until it was too late to notify many ladies. As a result, about half a dozen were present.

The missionary went on to a small town of 1,200 people, to visit a cousin. The cousin is a Methodist, and we have no parish or mission in the place. Upon her arrival, our missionary received a very earnest invitation to speak to the Methodist congregation, and did so. The house was "packed," with a large number in the gallery at the rear—the largest number the speaker had ever addressed. That she "could not help contrasting the two meetings" is not surprising.

Why is it?

For Missionary Clippings

WE have received at the Church Missions House, a set of manila envelopes, marked with the names of different missions, and appropriate texts, and bound in stiff, grey covers, fastened with ribbon, which allows of other envelopes being added as needed.

This set of envelopes will be found very convenient for study classes; and may be had from the Rev. J. M. Gilbert, Phelps, New York. Price, 25 cents.

**All things come of Thee, O Lord,
And of Thine own have we given Thee.**

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from November 1st, to December 1st, 1903:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials, which do not add the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—\$6.00

<i>Adamsville</i> —General.....	50
<i>Calera</i> —General.....	75
<i>Coalburg</i> —St. Paul's, General....	50
<i>Coal Valley</i> —General.....	50
<i>Corona</i> —General.....	50
<i>Maylene</i> —General.....	75
<i>Montevallo</i> —General.....	1 00
<i>Patton</i> —General.....	1 50

ALBANY—\$551.38

<i>Albany</i> —All Saints' Cathedral, "A Member," Sp. for Honolulu.....	100 00
<i>St. Paul's</i> , Sp. for Christ School, Arden, Asheville.....	25 42
<i>Catskill</i> St. Luke's, Sp. for work of Rev. E. S. Stone, Waynesville, Asheville....	10 00
<i>Duanesburg</i> —Christ Church, Apportionment 1902-3, Indian, \$9; Colored, \$8.88.	17 38
<i>Frankfort</i> —St. Alban's, General.....	5 33
<i>Haines Falls (Twilight Park)</i> —All Angels' Chapel, General.....	106 72
<i>Hobart</i> —St. Peter's S. S., for Alaska.....	1 52
<i>Hoosick</i> —St. Mark's, General.....	25 00
<i>Ilion</i> —St. Augustine's, General.....	9 00
<i>Johnstown</i> —St. John's, Apportionment 1902-3, General.....	4 95
<i>Lake George (Caldwell)</i> —St. James's, Domestic.....	6 87
<i>Louisville Landing</i> —Grace, General.....	2 19
<i>Potsdam</i> —Trinity Church, Indian, \$11; Miss Lavinia Clarkson, for "T. Streetfield Clarkson" (In Memoriam) and "Lavinia Clarkson" (In Memoriam) Graduate scholarship, South Dakota, \$80 each.....	131 00
<i>Stillwater</i> —St. John's, General.....	10 00
<i>Troy</i> —St. Paul's, Sp. for work of Rev. T. C. Wetmore, Arden, Asheville.....	96 00

CALIFORNIA—\$122.45

<i>Berkeley</i> —St. Mark's, Mr. F. H. Pepys, \$5, S. S., \$25, General.....	30 00
<i>Oakland</i> —St. Paul's, Foreign.....	56 65
<i>San Francisco</i> —Grace S. S., Sp. for Rev. J. W. Nichols, for building orphanage, Shanghai.....	33 80
<i>San Mateo</i> —St. Matthew's School Chapel, General.....	2 00

CENTRAL NEW YORK—\$425.54

<i>Canastota</i> —Trinity Church, Foreign.....	1 00
<i>Cazenovia</i> —St. Peter's, General.....	100 00
<i>Hamilton</i> —St. Thomas's, General.....	5 70
<i>Holland Patent</i> —St. Paul's, General.....	4 74
<i>Rome</i> —St. Joseph's, Domestic.....	2 30
<i>Skaneateles</i> —"Almoner," General.....	25 00
<i>Watertown</i> —Trinity Church, Mrs. Emma F. Taylor, \$100, "M. S. G.," \$50, Rev. Dr. Reed, \$25, Infant Class, \$20, all Sp. for Porto Rican Equipment Fund....	195 00
<i>Miscellaneous</i> —Wo. Aux., Sp. for Miss Thackara, Arizona, \$50; Fourth District, for "Jane Dows Westcott" scholarship, High School, Cuttington, Africa, \$40; Sp. for Miss Thackara, Arizona, \$2.....	92 00

CENTRAL PENNSYLVANIA—\$603.21

<i>Bloomsburg</i> —St. Paul's, General.....	5 00
<i>Plymouth</i> —St. Peter's, Domestic.....	1 62
<i>Reading</i> —Wo. Aux. of Central Pennsylvania, "A Member," Sp. for Bishop Restarick, Honolulu, \$10; Sp. for Bishop Rowe's Hospital, Valdez, Alaska, \$10.....	20 00
<i>Seranton</i> —St. David's, Apportionment 1902-3, General.....	15 55
<i>Troy</i> —St. Paul's, Foreign.....	3 33
<i>White Haven</i> —St. Paul's, Apportionment 1902-3, General.....	12 66
<i>Wilkes Barre</i> —St. Stephen's S. S., for "St. Stephen's" scholarship, St. Hilda's School, Hankow, \$50; "St. Peter's" scholarship, St. Agnes's School, Kyoto, \$50; "St. Stephen's" scholarship, Orphan Asylum, Cape Palmas, Africa, \$50; "St. Stephen's" scholarship, High School, Africa, \$40; Foreign, \$20; Sp. for Brazil, \$50.....	270 00
<i>York</i> —St. John's, Wo. Aux., for Bishop Restarick's work, Honolulu.....	25 00
<i>Miscellaneous</i> —Wo. Aux. of Central Pennsylvania, for Bishop Restarick's work, Honolulu, \$50; Sp. for Rev. W. S. Claborn's work in Tennessee Mountains, \$100; Sp. for Rt. Rev. F. W. Keator's work, Olympia, \$50; Sp. for Rev. S.	

Coolidge's work among the Indians, \$50.....	250 00	Millsboro—St. Mark's, General.....	10 00
CHICAGO—\$231.96		Trinity—Trinity Chapel, General.....	5 00
Chicago—Church of Our Saviour, Sp. for Bishop Keator, Olympia	4 00	Wilmington—St. Andrew's, Mexican Aid, Sp. for "Bishop Lee" scholarship, \$62; Junior Aux., Sp. for Mexican Or- phanage, \$2	64 00
Grace, Domestic and Foreign.....	53 00	Miscellaneous—Wo. Aux. (of which Junior Aux., \$5), Porto Rican Equipment Fund	15 00
St. Andrew's, General.....	20 00	EAST CAROLINA—\$37.35	
St. Chrysostom's, Domestic, \$27.02; For- eign, \$40.15	67 17	Edenton—St. Paul's, General.....	14 93
St. Peter's, Sp. for Porto Rican Equip- ment Fund	32 79	Elizabeth City—Christ Church, General...	14 92
Oak Park—Grace, Arkansas.....	5 00	Faison—St. Gabriel's, General.....	2 80
Winnetka—Christ Church, Domestic, \$25; Foreign, \$25	10 00	Lake Waccamaw—Mission, General.....	5 00
COLORADO—\$301.45		EASTON—\$13.75	
Denver—St. Mark's, General.....	1 45	Cecil Co.—Trinity Parish, Quarterly offer- ing, General.....	6 75
Mrs. M. A. Todd, General, \$100; Wo. Aux., "To help keep the United Offer- ing missionaries at their posts," \$300..	300 00	Dorchester Co. (Cambridge)—Christ Church, Wo. Aux., for Bishop Hare's work, South Dakota.....	5 00
CONNECTICUT—\$1,157.28		Somerset Co. (Princess Anne)—St. An- drew's, Wo. Aux., for Bishop Hare's Indian schools, South Dakota.....	2 00
bethel—St. Thomas's S. S., Sp. for Rev. William S. Short, Astoria, Oregon, for moving church building at Skipanon..	15 00	FLORIDA—\$2.00	
Bridgeport—St. John's S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo.....	12 50	Wewahitchka—St. John the Baptist, Gen- eral.....	2 00
Brooklyn—Trinity Church, Domestic.....	14 10	FOND DU LAC—\$5.00	
Danielson—St. Alban's, Apportionment 1902-3, General.....	3 25	Fond du Lac—St. Paul's Cathedral, Wo. Aux., Sp. for Bishop Restarick, Hon- olulu.....	5 00
East Hartford—St. John's, General.....	22 86	GEORGIA—\$46.00	
Farmington—St. James's, Sp. for Porto Rican Equipment Fund	25 00	Atlanta—St. Luke's, Domestic and For- eign.....	10 00
Greenwich—Mrs. James H. Brush, Sp. for St. John's College Building Fund, Shanghai.....	50 00	Columbus—Trinity Church, General.....	9 00
Groton—Mrs. Millidge Walker, Sp. for St. John's College Building Fund, Shang- hai	5 00	Pooler—St. James's, Apportionment 1902 -3, Domestic and Foreign	2 00
Hartford—Christ Church, "A Member," General.....	500 00	Savannah—St. John's, Wo. Aux., for sal- ary of Miss Sabine, Alaska, \$12.50; Miss Crummer's salary, Shanghai, \$12.50...	23 00
St. John's S. S., Sp. for "Bishop Cox" scholarship, Salt Lake	40 00	INDIANAPOLIS—\$6.72	
Litchfield—Archdeaconry, Wo. Aux., Gen- eral.....	50	New Castle—St. James's, General.....	6 72
Middletown—Rev. John Townsend, Sp. for Porto Rican Equipment Fund	10 00	IOWA—\$48 52	
"Anonymous," Sp. for St. John's Col- lege Building Fund, Shanghai.....	15 00	Chariton—St. Andrew's, General.....	8 52
Mystic—St. Mark's, Apportionment 1902-3, General	3 87	Council Bluffs—St. Paul's, Wo. Aux., Sp. for Bishop Restarick, Honolulu.....	40 00
New Canaan—St. Mark's, Domestic and Foreign.....	39 46	KANSAS—\$10.90	
New Haven—St. Paul's, Porto Rico, \$10; toward apportionment for Rev. Mr. Forrester's salary, Mexico, \$15; "N," for St. John's College, Shanghai, \$25. Trinity Church S. S., Sp. to complete the purchase of a pulpit, Porto Rican Equipment Fund	17 50	Lawrence—Trinity Church, General.....	10 90
Norwalk—Grace, General	85 00	KENTUCKY—\$20.00	
Ridgefield—"A. D. H.," for Miss Mahony's work, Africa	1 00	Louisville—St. Paul's, Mrs. Anna M. Rob- inson, General.....	20 00
South Glastonbury—St. Luke's, General...	11 00	LEXINGTON—\$66.50	
Stamford—St. Luke's S. S., Sp. for schol- arship, Rev. E. N. Joyner, South Caro- lina, \$25; scholarship for a boy, Christ Church Mission, Anvik, Alaska, \$50...	75 00	Covington—Trinity Church, General.....	37 50
Stratford—Christ Church, Rev. E. Corn- wall, \$5, "Two Parishioners," \$3, "Two Little Boys," 2 cts., for Miss Mahony's work, Africa	7 02	Proctor—St. Paul's, General.....	4 00
Waterbury—St. John's, Foreign, \$80; St. John's College, Shanghai, \$25	105 00	Miscellaneous—Branch Wo. Aux., Sp. for life insurance of Rev. C. H. Evans, Tokyo.....	25 00
Westport—Christ Church, General.....	12 07	LONG ISLAND—\$1,932.51	
Yantic—Grace, Apportionment 1902-3, General	16 15	Astoria—Church of the Redeemer, Wo. Aux.,....	7 00
Miscellaneous—Branch Wo. Aux., Sp. for St. John's College Building Fund, Shanghai	71 00	St. George's, Wo. Aux., Bay Shore—St. Peter's Foreign	5 00
DALLAS—\$10.00		Belport—Christ Church, Sp. for Kiukiang property, Hankow.....	1 00
Fort Worth—Trinity Church, Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00	Brooklyn—Christ Church, Wo. Aux., (E. D.)—Christ Church, Wo. Aux., (Bay Ridge)—Christ Church, Wo. Aux., Grace, Wo. Aux., \$109; Sp. for St. Agnes's Hospital, Raleigh, North Caro- lina, \$200; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, for current expenses, \$100.....	409 00
DELAWARE—\$106.04		Church of the Good Shepherd, Wo. Aux., Holy Apostles', Wo. Aux., Holy Trinity Church, Wo. Aux., Incarnation, Wo. Aux., Church of the Redeemer, Wo. Aux., St. Ann's, Sp. for St. John's College Building Fund, Shanghai (of which Mr. William G. Low, \$150), \$204; Wo.	25 00 5 00 50 00 3 00 10 00
Georgetown—St. Paul's, General.....	12 04		

Aux.,†\$100.....	304 00
St. Augustine's, Wo. Aux.†.....	2 00
St. Bartholomew's, "A Lady," for Alaska, \$4; Wo. Aux.,†\$5.....	9 00
St. George's, Wo. Aux.†.....	10 00
St. James's, Wo. Aux.†.....	17 00
St. Jude's, Wo. Aux.†.....	5 00
St. Luke's, Wo. Aux.†.....	27 00
St. Mark's, Wo. Aux.†.....	25 00
Church of St. Mark, Wo. Aux.†.....	6 00
St. Martin's, Caroline F. Little, Sp. for Kiukiang property, Hankow, \$1; Wo. Aux.,†\$5.....	6 00
St. Mary's, Wo. Aux.†.....	5 00
St. Matthew's, Wo. Aux.†.....	15 00
St. Michael's, Wo. Aux.†.....	5 00
(Flatbush)—St. Paul's, Domestic, \$126.12; Wo. Aux. (of which Junior Aux., \$3),†\$37.....	153 12
St. Peter's, Wo. Aux.,†\$15; S. S., for "Lindsay Parker Graduate" scholarship, South Dakota, \$40.....	55 00
St. Stephen's, Wo. Aux.†.....	5 00
St. Thomas's, Wo. Aux.†.....	5 00
Dr. and Mrs. Hutchinson, Sp. for St. John's College Building Fund, Shanghai.....	10 00
College Point—St. Paul's, Wo. Aux.†.....	1 00
Dunton—St. Mary's, Wo. Aux.†.....	1 00
Elmhurst (Newtown)—St. James's, Wo. Aux.†.....	26 00
Far Rockaway—St. John's, Wo. Aux.†.....	50 00
Flushing—St. George's, Wo. Aux. (of which Junior Aux., 50 cts.)†.....	15 50
Garden City—Cathedral of the Incarnation, Wo. Aux.†.....	354 00
Glen Cove—St. Paul's, Wo. Aux.†.....	10 00
Great Neck—All Saints's, Wo. Aux.†.....	100 00
Hempstead—St. George's, Wo. Aux.†.....	7 00
Jamaica—Grace, Wo. Aux.†.....	2 00
Maspeth—St. Saviour's, Indian.....	28 00
Queens—St. Joseph's, Wo. Aux.†.....	7 00
Rickmond Hill—Resurrection, Wo. Aux.†.....	10 00
Rockville Centre—Ascension, Wo. Aux.†.....	1 00
Roslyn—Trinity Church, Indian.....	2 65
Sag Harbor—Christ Church, Wo. Aux.†.....	7 00
Sea Cliff—St. Luke's, Wo. Aux.†.....	5 00
Woodside—St. Paul's, Wo. Aux.†.....	5 00
Miscellaneous—Wo. Aux., Miss Louisa S. Gilbert, \$10; Mrs. C. E. Hotchkiss, \$3; Mrs. Richard L. Mekin, \$10; "A Friend" (Huntington), \$2.50; Collection at Anniversary Service, \$35.73†.....	61 23

LOS ANGELES—\$237.38

Pasadena—All Saints', General (of which John Bakewell Phillips, \$10).....	137 38
Riverside—All Saints', John Bakewell Phillips, General.....	50 00

LOUISIANA—\$164.03

Alexandria—Wo. Aux., for Mrs. Evans's salary, Alaska, \$10; C. M. Pritchard Memorial, for Miss Suthon's salary, Kyoto, \$10.....	20 00
Lucknow—C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Kyoto, \$25; C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Kyoto, \$25; C. M. Pritchard Memorial, Wo. Aux., Domestic, \$1; Miss Suthon's salary, Kyoto, \$2.30.....	25 80
St. Luke's, Wo. Aux., General.....	8 30
St. Paul's, for Mrs. Evans's work, Alaska, \$5; General (of which Wo. Aux., \$20), \$42.33; Miss Suthon's salary, Kyoto (of which C. M. Pritchard Memorial, Wo. Aux., \$3), \$13; "B," Domestic and Foreign, \$12.....	72 33
Trinity Church, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Kyoto.....	20 00

† Sp. for Sarah A. Cox Memorial Chapel on Yukon River, Alaska.

Wo. Aux., for Mrs. Hannah's Mission School, General.....	4 20
Thibodeaux—C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Kyoto.....	9 60

MAINE—\$33.00

Har Harbor—Alida Livingston, General.....	8 00
Miscellaneous—Wo. Aux., General.....	25 00

MARYLAND—\$1,568.53

Baltimore—Emmanuel Church, Domestic, \$1,126.95; Wo. Aux., for "A. M. Randolph Graduate" scholarship, South Dakota, \$9.....	1,186 95
Memorial S. S. Sp. for Mr. Ambler, for his mission work, Kyoto, \$15; Wo. Aux., Mothers' Mission, for support of a Bible woman in Hankow, \$10.....	55 00
Church of the Messiah, for Kansas.....	19 02
Mount Calvary, General.....	5 00
St. Luke's, Sp. for work of Rev. W. S. Claiborne, Tennessee.....	40 89
Mrs. Mary E. Balch, Wo. Aux., Sp. for St. John's College Building Fund, Shanghai.....	1 00
Baltimore Co.—St. John's, Sp. for Bishop Griswold, Salina, \$22.50; Wo. Aux., Sp. for Bishop Brent, Philippines, for Convalescent Hospital, \$1.35; Bishop Ingle's work, Hankow, \$1.3; Junior Aux., Sp. for Kiukiang property, Hankow, \$1.....	26 20
St. Timothy's, Wo. Aux., General.....	4 00
Trinity Church, Domestic.....	15 57
Frederick Co.—All Saints', five cent collection, Wo. Aux., Foreign, \$7.75; Indian, \$3.75; Sp. for Mexico, \$3.50.....	15 00
Harford Co.—Emmanuel Church, Wo. Aux., Sp. for Bishop Rowe's work, Alaska.....	10 00
Howard Co.—St. John's, General.....	25 00
Miscellaneous—Offering at general missionary meeting held at Emmanuel Church, Baltimore, General.....	154 90
"H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.....	10 00

MASSACHUSETTS—\$690.91

Andover—Christ Church, Apportionment 1902-3, Domestic and Foreign.....	126 00
Boston—Emmanuel Church, "Two Members," Wo. Aux., Sp. for Sister Ella, Blue Ridge Mountains, Virginia.....	10 00
(West Roxbury)—Emmanuel Church, General.....	86 10
(Brighton)—St. Margaret's, Wo. Aux., for salary of Miss Carter, Alaska.....	1 00
(Dorchester)—St. Mary's, Domestic.....	40 61
"A Friend," Sp. for Kiukiang property, Hankow.....	1 00
Cambridge—St. James's, Domestic, \$24.25; Montana, \$10; Oklahoma, \$10; Foreign, \$27.90; General, \$30.10; "A Member," Wo. Aux., for salary of a teacher in Asheville District, \$15; Sp. for work of Rev. Mr. Claiborne, Sewanee, Tennessee, \$10.....	127 25
Mrs. Edward Abbott, Sp. for St. John's College Building Fund, Shanghai.....	25 00
George Rust Bedinger, Sp. for work of Mrs. J. L. Patton, Kyoto, \$10; Sp. for work of Rev. C. S. Reifsnider, Kyoto, \$5.....	15 00
Marlboro—Holy Trinity Church, Girls' Friendly Society, Sp. for girls' schools in Alaska.....	8 75
New Bedford—Grace, Domestic, \$100; Foreign, \$100.....	200 00
North Andover—St. Paul's, Wo. Aux., for salary of Miss Carter, Alaska, \$2; salary of Miss Cuddy, Porto Rico, \$1.....	8 00
Saugus—St. John's, General.....	2 20
Miscellaneous—Mrs. J. Arthur Beebe, Wo. Aux., for stipends of women workers.....	100 00

MICHIGAN—\$90.98

Ann Arbor—St. Andrew's, Wo. Aux., Sp. for Dr. Driggs, Alaska.....	10 00
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<i>Bay City</i> —St. Barnabas's Mission, Junior Aux., Sp. toward education of "Winnona," pupil, St. Elizabeth's School, South Dakota.....	10 50	<i>Eatonstown</i> —St. James's Memorial, General.....	7 00
<i>Brooklyn</i> —All Saints', General.....	2 35	<i>Elizabeth</i> —St. John's, Domestic, \$100; Foreign, \$278.27.....	373 27
<i>Cambridge</i> —St. Michael and All Angels', General.....	1 40	<i>Trinity Church</i> , Domestic and Foreign.....	123 81
<i>Detroit</i> —St. John's, "The Hargreaves Family," General, \$20; "A reader of THE SPIRIT OF MISSIONS," for salary of Rev. J. F. Alfvengren, \$5; Sp. for Rev. F. C. Taylor, Alaska, \$5; Sp. for Bishop Olmsted, Colorado, \$5; Sp. for Kiukiang property, Hankow, \$5; Sp. for Miss Emberley, Alaska, \$5.....	45 00	<i>Moorestown</i> —"A Friend," Sp. for Kiukiang property, Hankow.....	1 00
<i>Lexington</i> —Church of the Good Shepherd, Apportionment 1902-3, General.....	16 14	<i>New Brunswick</i> —"In Memory of Phebe D. Natt," Sp. for Endowment Fund, St. Augustine's School, Raleigh, North Carolina.....	50 00
<i>St. Louis</i> —Emmanuel Church, Domestic, \$3; Foreign, \$2.59.....	5 59	<i>Plainfield</i> —Grace, Sp. for Porto Rican Equipment Fund.....	22 00
MICHIGAN CITY—\$10.00		<i>J. B. Borden</i> , General.....	5 00
<i>Michigan City</i> —Trinity Cathedral, Wo. Aux., General.....	10 00	<i>Salem</i> —Martin P. Grey, Sp. for Kiukiang property, Hankow.....	1 00
MILWAUKEE—\$132.25		<i>Somerville</i> —St. John's, Domestic, \$32.55; Foreign, \$19.95; General, \$52.50.....	105 00
<i>Delavan</i> —Christ Church, Domestic, \$9.10; Foreign, \$15.03.....	24 18	<i>Trenton</i> —Christ Church, Domestic.....	24 23
<i>Kenosha</i> —St. Matthew's, Colored.....	18 07	<i>Westfield</i> —Mrs. B. K. Hough, In Memoriam, Sp. for little missionary baby, Wush, Shanghai.....	1 00
<i>Milwaukee</i> —St. James's, General.....	50 00	<i>Miscellaneous</i> —"Anonymous," for African catechist.....	40 00
<i>National Home</i> , St. Cornelius's Chapel, General.....	20 00	NEW YORK—\$4,262.55	
<i>Racine</i> —St. John's College Chapel, General.....	20 00	<i>Glenham</i> —St. John the Baptist's, General.....	4 37
MINNESOTA—\$150.00		<i>Highland</i> —Holy Trinity Church, Apportionment 1902-3, General.....	6 00
<i>Fairbault</i> —Seabury Divinity-school, Breck Missionary Society, Sp. for hospital work of Miss Deane, Alaska.....	50 00	<i>Irrington</i> —St. Barnabas's, Wo. Aux., Sp. for Domestic Contingent Fund, \$2; Mrs. Carroll Dunham, Domestic, \$5.....	7 00
<i>Miscellaneous</i> —Diocesan Officer, Wo. Aux., toward the Wo. Aux.'s \$100,000, for General Missions.....	100 00	<i>Kingston</i> —Holy Cross, Junior Aux., for support of little Arthur Howard, Anvik, Alaska, \$70; Emily J. Parker, In Memory of Edward Stansbury Newell, Sp. toward equipping and strengthening Wush Station, Shanghai, \$0.....	120 00
MISSOURI—\$322.16		<i>St. John's</i> , Sp. for Bishop Funsten, Boise, for scholarship in Indian School, \$40; S.S., Sp. for Kiukiang property, Hankow, \$3.....	42 00
<i>Ironton</i> —St. Paul's, General.....	6 68	<i>Mamaroneck</i> —St. Thomas's, Wo. Aux., for Bishop Rowe's work, Alaska.....	25 00
<i>St. Louis</i> —Christ Church Cathedral, Domestic, \$200; General, \$23.25; Sp. for Bishop Funsten, Boise, \$10.25; Sp. for Kiukiang property, Hankow, \$5.....	238 53	<i>Mattewan</i> —St. Luke's, Domestic, \$5; Foreign (of which "A Lady," \$5), \$10; General, \$12; Wo. Aux., Sp. for St. John's College Building Fund, Shanghai, \$136.....	271 00
<i>J. A. and N. Dickinson</i> , Domestic and Foreign.....	2 00	<i>New York</i> —All Angels', Sp. for Bishop Mann, North Dakota.....	115 85
<i>Miscellaneous</i> —Rt. Rev. D. S. Tuttle, D.D., General.....	50 00	<i>All Souls'</i> , for salary of Swedish missionary in the Northwest.....	50 00
<i>Branch Wo. Aux.</i> , General.....	25 00	<i>Beloved Disciple</i> , General, \$33.18; Mrs. Daniel E. Moran, Domestic, \$25.....	58 18
NEWARK—\$1,128.30		<i>Calvary</i> , "Parishioners," Sp. for Bishop Brent's work, Philippine Islands, \$10; Domestic, \$15; Sp. for Bishop Mann, North Dakota, \$15; "A Member," General, \$500; "Two Members," Sp. for North Dakota, \$150.....	690 00
<i>Bayonne</i> —Trinity Church, Wo. Aux., Sp. for Bishop Funsten's work, Boise, in response to Rev. Mr. Coolidge's appeal.....	30 00	<i>Christ Church</i> , Mrs. R. M. Hoe, \$100, Mrs. Millett, \$5, The Misses Marguerite and Florence Gumbrecht, \$5, Miss May A. Hemenway, \$3, "Anonymous," \$5, James Hillhouse, \$10, Sp. for St. John's College Building Fund, Shanghai.....	128 00
<i>Montclair</i> —St. Luke's, Domestic.....	380 94	<i>Church Missions House Chapel</i> , General Grace, Sp. for Porto Rican Equipment Fund, \$16.71; Sp. for Bishop Restarick's work, Honolulu, \$10.72.....	213 43
<i>Newark</i> —St. Barnabas's, General.....	10 50	<i>Holy Apostles'</i> , for Bishop Keator's work, Olympia.....	16 43
<i>Orange</i> —Grace, General.....	400 00	<i>Holy Trinity Church</i> , for Rev. Mr. Alfvengren's salary, \$20; Rev. A. H. Mellen, Sp. for Kiukiang property, Hankow, \$1; Miss Mason, Wo. Aux., General, \$12	33 00
<i>(East)</i> —St. Paul's, Sp. for Miss Mahony's work, Africa.....	1 00	<i>Incarnation</i> , Mrs. G. C. Ward, Niobrara League, for "William Lewis Morris, Jr." (In Memoriam) scholarship, St. Elizabeth's School, South Dakota, \$60; "A Friend," Sp. for Mexico, \$25.....	85 00
<i>Ridgewood</i> —Christ Church, Junior Aux., Sp. for Bishop Rowe's Hospital, Alaska.....	5 83	<i>St. Agnes's Chapel</i> , Wo. Aux., Sp. for Bishop Brewer, Montana, for salary of clergyman, \$35; Miss Frazier, Wo. Aux., Sp. for scholarship, St. Paul's School, Beaufort, East Carolina, \$20; "A Member," Sp. for Honolulu, \$100;	
<i>Tenafly</i> —Mrs. J. Hull Browning, Sp. for equipment of a bed in Church Hospital, Manila, \$50; Sp. for Miss Mahony's settlement work, Africa, \$200.....	250 00		
<i>Miscellaneous</i> —A Diocesan Officer, Wo. Aux., toward the Wo. Aux.'s \$100,000, General.....	100 00		
NEW HAMPSHIRE—\$57.49			
<i>Charlestown</i> —St. Paul's, Mrs. George Smith, General.....	2 00		
<i>Concord (East)</i> —Grace S. S., *General.....	2 00		
<i>(Penacook)</i> —St. Mary's S. S., *General.....	8 00		
<i>St. Timothy's Mission</i> , Apportionment 1902-3, General.....	19 49		
<i>Dover</i> —"A Friend," Sp. for Kiukiang property, Hankow.....	1 00		
<i>Tilton</i> —Trinity Church, "N. S. E., Jr." for "David" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00		
NEW JERSEY—\$754.31			
<i>Cape May</i> —"A Friend," Sp. for lot for a Church at Kiukiang, Hankow.....	1 00		

S. S., Sp. for Rev. Walter Hughson, Asheville, \$30	205 00	Monro, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.	10 00
St. Augustine's Chapel, Domestic and Foreign	38 00	<i>Poughkeepsie</i> —J. F. Jacot, Sp. for Kiukiang property, Hankow.....	1 00
(<i>High Bridge</i>)—St. Alban's, General.....	10 00	<i>Rye</i> —Christ Church "A Friend," Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	5 00
St. Bartholomew's, Wo. Aux., for "Samuel Cooke" scholarship, St. John's College, Shanghai, \$50; Miss Juliet C. Smith, through St. Margaret's Society, for "Bishop Clarkson Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$12.50	72 50	<i>Tarrytown</i> —Christ Church, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	10 00
St. George's S. S., Sp. for Brazil	100 00	<i>Yonkers</i> —St. John's, Sp. for Bishop Griswold, for work in Salina, \$26 50; Wo. Aux., General, 40 cts.; Sp. for Birthday Memorial, April 17th, to William Spaight Langford, D.D., in Cottage Hospital, Spring Hill, N. S., \$150; Sp. for Miss Deane, for hospital, Valdez, Alaska, \$40.....	216 90
St. James's, Domestic, \$300, Foreign, \$300.....	600 00	<i>Miscellaneous</i> —Archdeaconry of Dutchess, Wo. Aux., Domestic, \$11.19; Sp. for St. John's College Building Fund, Shanghai, \$11.....	22 19
(<i>Clifton</i>)—St. John's, \$45, Wo. Aux., \$80, General.....	65 06	"A Member of Wo. Aux., Sp. for Church at Mito, Tokyo.....	50 00
(<i>Manhattanville</i>)—St. Mary's, Missionary Society, Sp. for Bishop Graves, Laramie, \$5; Sp. for Archdeacon Parker, Sacramento, \$5.....	10 00	St. Augustine's League, Sp. for Rev. Richard Bright, Savannah, Georgia, \$50; Sp. for Rector of St. Cyprian's Church, St. Augustine, Florida, \$25; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50.....	175 00
St. Michael's, General	6 23	NORTH CAROLINA—\$47.76	
(<i>West Chester</i>)—St. Peter's, Domestic.....	6 92	<i>Charlotte</i> —Laura T. Gulon, for Soochow Boys' Orphanage, Shanghai.....	5 00
St. Thomas's, "A Member," Sp. for Miss Mahony's Settlement House, Africa, \$200; Mrs. R. H. Soule, Wo. Aux., Sp. for Church at Mito, Tokyo, \$5.....	205 00	<i>Durham</i> —St. Philip's, Wo. Aux., General.....	5 00
Transfiguration, Mrs. S. Lawrence, Niobrara League, for "Samuel Lawrence" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	60 00	<i>Greensboro</i> —St. Barnabas's, Wo. Aux., General.....	1 00
Trinity German Mission, General.....	7 00	<i>Henderson</i> —Holy Innocents', Wo. Aux., General.....	3 00
Trinity Chapel, Domestic, \$10; Foreign, \$10; Miss P. C. Swords, Niobrara League, for "James R. Swords" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60.....	80 00	<i>Louisburg</i> —St. Paul's, Wo. Aux., General.....	2 50
Zion and St. Timothy's, Mrs. Clement Cleveland, Wo. Aux., Sp. for Church at Mito, Tokyo	5 00	<i>Oxford</i> —St. Stephen's, Wo. Aux., General.....	5 60
W. Franklin Brush, Sp. for St. John's College Building Fund, Shanghai.....	100 00	<i>Raleigh</i> —St. Mary's School, Wo. Aux., General.....	1 90
A Member of Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund.....	100 00	<i>Ridgeway</i> —Church of the Good Shepherd, Wo. Aux., General.....	2 25
Mrs. Edwin Parsons, Sp. for St. James's Hospital, Ngankang, Hankow, \$50; Sp. for Parish House, Akita, Tokyo, \$25; Sp. for Kiukiang property, Hankow, \$10	85 00	<i>Scotland Neck</i> —Trinity Church, Junior Aux., General.....	1 51
Miss Cornelia Jay, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	50 00	<i>Miscellaneous</i> —Branch Junior Aux., General.....	20 00
Miss Cotheal, Sp. for Rev. S. Harrington Littell's work, Hankow.....	25 00	OHIO—\$82.77	
Mrs. Margaret A. Duane, for "Howard Duane" scholarship, St. Paul's College, Tokyo.....	20 00	<i>Cleveland</i> —St. John's S. S., for "St. John's Graduate" scholarship, St. Elizabeth's School, South Dakota.....	15 00
Maria L. Whittemore, General.....	10 00	<i>Cuyahoga Falls</i> —St. John's, General.....	6 47
(<i>Richmond</i>)—The Misses Moore, Wo. Aux., for salary of Miss Bristowe, Tokyo.....	10 00	<i>Gambier</i> —Barker Newhall, for "Newhall" scholarship, St. Elizabeth's School, South Dakota.....	60 00
"M. A.," General	5 00	<i>Kent</i> —Christ Church, General.....	1 30
"J. B. K.," Sp. for St. John's College Building Fund, Shanghai, \$3.50; Sp. for Kiukiang property, Hankow, \$2.50.	5 00	OREGON—\$3.00	
The Misses Underhill, Wo. Aux., Sp. for Kiukiang property, Hankow.....	2 00	<i>Astoria</i> —Grace, Junior Aux., for "Lottie S. Short" scholarship, Trinity Divinity-school, Tokyo.....	3 60
"A Friend," Sp. for Kiukiang property, Hankow	1 00	PENNSYLVANIA—\$13,517.33	
F. A. Loomis, Sp. for Kiukiang property, Hankow.....	1 00	<i>Bryn Mawr</i> —Church of the Redeemer, Domestic, \$10; Sp. for Porto Rican Equipment Fund, \$10.....	20 00
Mrs. H. G. Chapman, Sp. for Kiukiang property, Hankow	1 00	<i>Cheltenham</i> —St. Paul's, Sp. for Church of the Nativity, Wind River, Boise.....	50 00
Mrs. F. V. S. Crosby, Sp. for Kiukiang property, Hankow.....	1 00	<i>Chester Valley</i> —"A Friend," Sp. for Mission at Soochow, Shanghai.....	40 00
Miss A. J. Boyle, Sp. for Kiukiang property, Hankow.....	1 00	<i>Clifton Heights</i> —St. Stephen's, Sp. for St. John's College Building Fund, Shanghai.....	10 00
"A Friend," Sp. for Kiukiang property, Hankow.....	1 00	<i>East Downingtown</i> —"A Friend," Sp. for Kiukiang property, Hankow.....	5 00
"A Friend," General.....	1 00	<i>Jenkintown</i> —Church of Our Saviour, General.....	785 53
M. C. Mitrisk, Sp. for Kiukiang property, Hankow.....	1 00	<i>Norristown</i> —Miss Swift, Sp. for Miss Mahony's settlement work, Africa.....	1 00
Miss Josephine Bennett, Wo. Aux., Sp. for Kiukiang property, Hankow.....	1 00	<i>Parkeadesburg</i> —Ascension, General.....	5 19
Miss Bennett, Wo. Aux., Sp. for Kiukiang property, Hankow	1 00	<i>Philadelphia</i> —Advent, Domestic.....	23 96
<i>Ossining</i> —Trinity Church, General.....	11 75	Annunciation, Sp. for Kiukiang property, Hankow.....	1 00
<i>Pelham Manor</i> —Christ Church, Mrs. John			

(<i>Germantown</i>)—Calvary, Indian Hope Association, Indian, \$2.75; Miss Curtis, Sp. for Girls' School, Anvik, Alaska, \$5.	7 75
Christ Church Chapel, Miss Washington, \$1, Miss F. Smith, \$1, Miss Walker, \$5, Sp. for Miss Mahony's settlement work, Africa.	7 00
Christ Church Hospital, General.	7 59
Church Club, "Members," for salary of Bishop Brent, Philippines.	300 00
Gloria Dei, for Rev. Mr. Alfegren's salary.	100 00
Holy Apostles', Sp. for Bishop Van Buren, for his work, Porto Rico, \$110.98; George O. Thomas, Sp. for Bishop Moreland, Sacramento, \$480; Miss Ede, Miss Wolf, Miss Taylor, Sp. for Miss Mahony's settlement work, Africa, \$1; E. S., Sp. at disposal of Miss Agnes B. Mahony, Africa, for her work, \$71.45.	663 43
Holy Trinity Church, Indian Hope Association, for "Bishop Hare" scholarship, St. Elizabeth's School, South Dakota, \$50; Missionary Bible-class, Wo. Aux., Sp. for hospital at Skagway, Alaska, \$25; "Two Members," Sp. for Building Fund, St. John's College, Shanghai, \$150; "Mrs. W. B. S., Sp. for Wueh building, Shanghai, \$30; Sp. for building Valdez hospital, Alaska, \$50.	305 00
Incarnation, Sp. for Archdeacon Polard, North Carolina, \$25; Sp. for Bishop Keator, Olympia, \$25; Sp. for St. John's College Building Fund, Shanghai, \$25; Sp. for Sherman Coolidge, Boise, \$25.	100 00
(<i>West</i>)—St. Andrew's, Sp. for Sherman Coolidge, Boise, \$80.50; Sp. for Rev. M. J. Goodheart, Oregon, \$65; Sp. for Bishop Van Buren, Porto Rican Equipment Fund, \$44.54.	190 04
(<i>Germantown</i>)—St. Luke's, Sp. for Bishop Brooke, Oklahoma, \$30; Sp. for Bishop Van Buren, Porto Rican Equipment Fund (of which Wo. Aux., \$25), \$132.10.	162 10
(<i>Francisville</i>)—St. Matthew's, Sp. for Bishop Morris, for work of Rev. Mr. Goodheart, Oregon.	40 60
(<i>Aramingo</i>)—St. Paul's, Sp. for Rev. O. Parker, Sacramento, \$10; General, \$10	20 00
(<i>Germantown</i>)—St. Peter's, "M., Sp. for Bishop Restarick, Honolulu, \$5; Sp. for St. John's College Building Fund, Shanghai, \$5.	10 00
St. Stephen's, Domestic.	119 56
(<i>Roxborough</i>)—St. Timothy's, Domestic and Foreign, \$421.30; Sp. for Bishop of Maine, \$100.	521 30
Church of the Saviour, American Prayer League, through Mrs. Innes, Sp. for Bishop Moreland's Hupa Valley Indians, Sacramento.	50 00
"S., Sp. for Indian work.	150 00
A Member of Miss Coles's Bible-class, Sp. for Bishop Brent, for settlement house property, Manila.	100 00
Miss Mary Coles, Sp. for Bishop Brent's hospital, Manila.	50 00
Tuesday Missionary Bible-class, Wo. Aux., Sp. for bed in hospital, Valdez, Alaska.	50 00
Miss Washington, Wo. Aux., Sp. for hospital, Manila.	1 00
"K., Sp. for Kiukiang property, Hankow.	2 00
"A. H. M., Sp. for St. John's College Building Fund, Shanghai.	500 00
Frederick Turnbull, Sp. for St. John's College Building Fund, Shanghai.	5 00
C. P. B. Jeffry, Sp. for St. John's College Building Fund, Shanghai.	500 00
"A Churchwoman," Sp. for Iolani School, Honolulu.	5,000 00
"Churchwomen," Sp. for Iolani School, Honolulu.	1,500 00
Mrs. Charles H. Graf, for "Charles H. Graf Memorial" scholarship, High School, Cuttington, Africa, \$40; for "Netta Memorial" scholarship, Alaska, \$40.	80 00
"A Friend," Sp. for King Hall, Washington, D. C., \$100; Colored, \$350; Indian, \$250; Alaska, \$250; The Islands, \$600.	1,350 00
"A Friend," "Memorial of J. H. P., Sp. for work among the Igorrotes.	25 00
"M. C., Sp. for Porto Rican Equipment Fund.	50 00
"A Friend," Sp. for Porto Rican Equipment Fund.	19 00
Phanterville—St. Peter's S. S., Philippines	7 20
Radnor—St. Martin's, Indian Hope Association, Indian, \$2.50; Wo. Aux., Sp. for hospital, Manila, \$25.	27 50
Rockledge—Holy Nativity Memorial, Junior Aux., for "E. H. Algo" scholarship, St. Hilda's School, Wuchang, Hankow.	50 00
Wayne—Miss M. W. Harding and Mrs. Mary E. Grubb, Sp. for "Charles T. Grubb Memorial" scholarship, St. Mary's Orphanage, Shanghai.	50 00
West Chester—Holy Trinity Church, General, \$127.18; Indian Hope Association, Indian, \$30.	157 18
Wynnewood—Through Mrs. B. F. Innes, Sp. for Hupa Valley Indians, Sacramento, \$2; Sp. for Kiukiang property, Hankow, \$5.	7 00
Miscellaneous—Bishop and Mrs. Mackay-Smith, Sp. for Bishop Restarick, Honolulu.	100 00
A Diocesan Officer, toward Wo. Aux.'s \$100.00, General.	250 00
PITTSBURGH—\$742.20	
Brownsville—Miss Mary Hogg, through Pittsburgh Branch Wo. Aux., Sp. for Reserve Fund, Mexico, \$50; Sp. for school in Toluca, \$56.	100 00
Oil City—Christ Church, Sp. for St. James's Church, Tampa, Southern Florida.	29 67
Pittsburgh—Ascension, Domestic.	116 83
Calvary, Domestic, \$450.10; Domestic and Foreign, \$30; Sp. for Porto Rican Equipment Fund, \$5.60.	475 70
Dr. H. L. Ringwaldt, Sp. for Porto Rican Equipment Fund.	10 00
Sewickley—St. Stephen's Choir, for "St. Stephen's Church Choir" scholarship, St. John's Mission, Cape Mount, Africa.	3 35
Tidoute—Christ Church, General.	2 50
Washington—"A Churchwoman," General	1 00
Wehrunn—Advent, General.	1 15
Youngsville—St. Saviour's, General.	2 50
QUINCY—\$39.35	
Galesburg—Grace, \$11.05, S. S., \$5, General.	16 05
Knoxville—St. Mary's, General.	21 50
Rock Island—Trinity Church, St. Paul's Mission Guild, General.	1 80
RHODE ISLAND—\$181.00	
Newport—E. G. Hartshorn, General.	10 00
Providence—Grace, for salary of Rev. Mr. Alfegren.	25 00
St. John's, General.	25 00
Mrs. Safe, through Wo. Aux., for "Harriet Ives" scholarship, St. Hilda's School, Hankow, \$40; "Harriet Ives" scholarship, Boys' High School, Cuttington, Africa, \$40.	80 00
"A Friend," Sp. for Valdez, Alaska, for a hospital bed or equipment, or used for stores as may seem preferable.	40 00
Miss H. M. Kelton, Sp. for Deaconess' work in Brunswick, Georgia.	1 00
SOUTH CAROLINA—\$48.60	
Allendale—Holy Communion, General.	7 00
Anderson—Grace, Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage,	

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Shanghai.....	5 00	tard" scholarship, St. Mary's Hall, Shanghai, \$1.....	6 00
<i>Spartanburg</i> —Advent, Wo. Aux., General, \$5; for "Margaret C. Manning" scholarship, St. Mary's Hall, Shanghai, \$26....	30 00	<i>Tracy City</i> —Christ Church, Wo. Aux., General.....	50
<i>Sumter</i> —Holy Communion, Wo. Aux., General.....	6 60	TEXAS—\$54.00	
SOUTHERN OHIO—\$162.25		<i>Marshall</i> —Trinity Church, Sp. for Bishop Brown, Arkansas....	45 00
<i>Cincinnati</i> —St. Paul's, Pro-Cathedral, for Bishop Restarick's work, Honolulu.....	21 52	<i>Babies' Branch</i> , Domestic.....	9 00
<i>Columbus</i> —St. Philip's Chapel, "A Member," Sp. for Porto Rican Equipment Fund.....	1 00	VERMONT—\$116.77	
<i>Glendale</i> —Christ Church, Domestic, \$29.73; Sp. for Bishop Restarick's work, Honolulu, \$110.....	189 73	<i>Bellows Falls</i> —Immanuel Church, General	15 00
SOUTHERN VIRGINIA—\$282.44		<i>Bethel</i> —Christ Church, "A Friend," General.....	10 00
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<i>Augusta Parish</i> , Trinity Church, Junior Aux., for "Lizzie Gay Memorial" scholarship, St. Margaret's School, Tokyo.....	19 00	<i>East Berkshire</i> —Calvary, General.....	5 82
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<i>Elizabeth River Parish</i> , St. Paul's, for St. John's College, Shanghai.....	23 13	VIRGINIA—\$111.36	
<i>Norfolk Branch</i> Wo. Aux., for "Bishop John's" scholarship, St. Margaret's School, Tokyo.....	50 00	<i>Albemarle Co. (Charlottesville)</i> —Rev. D. C. T. Davis, General.....	2 00
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<i>Jerseyville</i> —Holy Cross, General.....	3 00	<i>Epiphany</i> , Sp. for Miss Mahony's settlement work, Africa.....	25 00
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<i>Mt. Pulaski</i> —St. Agnes's, General.....	4 37	(<i>Georgetown</i>)—St. John's, \$159.20, S. S., \$40.80, General.....	200 00
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TENNESSEE—\$63.19		<i>St. Mark's</i> , Honolulu, \$24.23; Oklahoma and Indian Territory, \$13.45.....	37 68
<i>Chattanooga</i> —St. Paul's, through Wo. Aux., General, \$2.50; "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$2.50.....	5 00	<i>St. Stephen's</i> , Wo. Aux., Sp. for Miss Mahony's settlement work, Africa.....	3 85
<i>Franklin</i> —St. Paul's, General.....	28 44	<i>Trinity Church</i> , Junior Aux., Sp. for Bishop Van Buren's Equipment Fund, Porto Rico.....	20 00
<i>Gallatin</i> —Immanuel Church, General.....	2 25	"Hope," General.....	100 00
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Church of the Good Shepherd, through Wo. Aux., General, \$5; "Bishop Quintard" scholarship, St. Mary's Hall, Shanghai, \$1.....		<i>Port Tobacco Parish</i> , St. Paul's Chapel, General.....	4 50
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(Gaithersburg)—Ascension, China, \$2.29;		Geneva—Trinity Church, Wo. Aux., Mrs.	
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tal, Raleigh, North Carolina.....		"A Friend," through "H. S. C.," Do-	2 42
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salary of Miss Woods, Alaska, \$10; sal-		WEST MISSOURI—\$11.28	
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ment Fund, \$1.....			
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		Grand total to date.....	\$1,779 37

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<i>Westport—Holy Trinity Memorial, Brazil,</i> <i>\$5; Cuba, \$5.....</i>	<i>10 00</i>	<i>Carroll Co. (Westminster)—Rev. E. B.</i> <i>Taylor, Sp. for Fraternity of Prayer....</i>	<i>10</i>
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